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THE LESSER PRIESTHOOD

AND NOTES ON
CHURCH GOVERNMENT



FOR THE USE OF CHURCH SCHOOLS
AND PRIESTHOOD QUORUMS



By JOSEPH B. KEELER
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PROVO, UTAH



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INTRODUCTION

This little treatise on the Lesser Priesthood and Church Government, and also the brief concordance of the Doctrine and Covenants, is issued with the approval and sanction of the First Presidency of the Church.

These brethren appointed Elder Charles W. Penrose of the Deseret News, a committee of one to criticise the manuscript before its publication, which labor he has kindly and promptly performed.

While the matter was being prepared, the author received much aid and many helpful suggestions from President Joseph F. Smith, President Anthon H. Lund, Apostle Rudger Clawson, and Bishop William B. Preston; he has also had the friendly criticism of Prof. N. L. Nelson, and his fellow teachers of the Brigham Young University.

And now the hope is expressed that the work will commend itself to the members of the Church who hold the Priesthood—especially the young—and that the perusal of its pages shall not only interest and inform the student, but a further desire shall be awakened to search the revelations of God, and to notice more closely what transpires daily in the field of Priesthood and Church Government.

JOSEPH B. KEELER.

Provo, Utah, June, 1904.

SECOND EDITION

The first edition of five thousand copies of THE LESSER PRIESTHOOD AND CHURCH GOVERNMENT has been entirely disposed of within the last seventeen months, and as the demand for the book has steadily increased to the present, another edition is issued.

Some little revising has been done in this edition, but the pages and paragraphs are practically the same. No difficulty will be met in class work where copies of both editions are used.

The Concordance has been increased by a number of references, and some slight improvements made.

J. B. K.

January, 1906.

THIRD EDITION

There still being a demand for copies of this little treatise, which has been out of print for some time, the call is now met by another edition. Some very slight additions and eliminations have been made to bring the text to date; and while the paging is different from the last edition, the chapters refer to the same subject matter. This print, as will be observed, is in a new and modern style of type, easy to read and beautiful in appearance. The Concordance to the Doctrine and Covenants has been eliminated, because the new editions of that book contain a very complete concordal index.

J. B. K.

September, 1929.

SUGGESTIONS TO PRESIDING OFFICERS

A suggestion or two offered in a spirit of helpfulness may not be amiss to those who shall use this book. It has been written with two classes of persons constantly in mind (1) Young men who have been called to the responsibilities of the Priesthood, and (2) persons who desire to obtain, in a brief manner, a few clear-cut notions on Church Government. The book is intended also to awaken, in young men who read it, a greater determination to perform more intelligently and cheerfully their respective duties. There is no denying the fact that there is a lack of energy among many of those who have been assigned work in the lesser offices. And the questions are often asked: What is the cause of this slackness? How can conditions be mended?

It is hardly possible to give a complete answer, but something may be said that will help to bring the problem nearer a solution.

It is quite evident that a person called to work in the Priesthood cannot be expected to do satisfactory work without first learning the requirements of his office. To perform his duties well presupposes two things: (1) A certain amount of *information* pertaining to the duties and responsibilities of office; and (2) an adequate fund of experience, which comes only from *actual training* in the functions of office.

As to the first essential, the young man may get his theoretical knowledge from the standard books of the Church, from instructions given by the presiding Elders, and from a participation in his quorum meetings. From these and other sources he may become well informed upon the duties of his calling, and yet he may not be a successful worker. Experience shows that it is not always the intellectual Latter-day Saint who goes around doing the most good. Nor are any of our most cherished expectations fully realized in the work of our educational institutions. A large number of boys and girls who are faithful members of the Sunday School, of the Improvement Associations, of the Religion Classes, and the Primaries, begin to fall out of the ranks at about fourteen years of age and upwards. One would naturally suppose that the mental development up to this period of life would be such that young people would have an intense desire to go on; but in too many cases it does not work that way. Again the question may be asked, What is the cause?

A partial answer may be ventured: Educational methods even in

our institutions tend too strongly in one channel—the mere acquisition of knowledge. The young acquire a lot of information—it is “poured in” constantly—but there has been little effort made to draw it out, or apply the principles taught. By the time our boys have attained to the lower offices of the Priesthood, they arrive at an age when they begin to come in contact with *things*—the actualities of life—which produce in them sensations by the side of which books and sermons are dry.

The failure of the teacher, (if he has failed) resulted from his not being able, from childhood to youth, to combine the practical with the theoretical. The heart with its attendant activities has not been developed correspondingly with the head. In other words, the youth have had but little or no training in the hundreds of things they have heard talked of, or have sung about, read about, or in things memorized and recited.

To narrow down these remarks to the needs of young men holding the Lesser Priesthood, What would seem the best course to follow? It will not be enough for them to become thoroughly acquainted with the matter contained in this little book, and other books and articles referred to; but there must be *actual labor performed*. If it be Deacons who are expected to become efficient workers in the Church, they must be taught their duties on the *practical side*. An experienced Elder must say to the Deacons: “Come!” If they have chopped wood for some poor widow or furnished fuel for a missionary’s family, their hearts will burn with satisfaction, being conscious that someone has been made happy and comfortable. If the house of worship needs to be cleaned, warmed and lighted, let some experienced person say: “Come!” Then show the way and explain how such things may be done properly—dignify the labor. Is the meeting house isolated, without fence, the grounds void of vegetation, or covered with weeds; are the walls and roof dilapidated, the window panes broken, or any portion out of repair? If so, let someone who knows what is wanted say to the deacons: “Come!”—And you may depend upon it, that generation of Deacons will consider the spot holy ground ever after, which their hands have thus transformed.

Likewise the Teacher must be trained in his duties. To be a teacher among the Saints, to be a “standing minister,” is no ordinary calling; it requires skill and ability. Any presiding officer will surely be disappointed who expects a young man, however faithful, to magnify the office of Teacher, if he has had little or no preparation beyond his ordination. To be an efficient minister, he must come into actual contact with the people in the line of his duty. One prayer offered in the home of his neighbor; one quarrel satisfactorily settled between members; or one night of ministering at the sick-

bed, will do more to fit him for his position than a hundred pages of the dead letter, or a dozen lectures listened to in his quorum meetings.

So with the Priest, he also must be trained and encouraged by experienced, kind and God-fearing companions, until he can "walk alone."

All this will take time, prayer and patience. It cannot be done in one year, it may take several. But if it is being done at the time that these lessons are given in the quorum meetings, it cannot fail to make alive the principles here set forth. The effect will in fact be reciprocal: the practical duties of the Priesthood will be raised out of the dead level of humdrum routine, into a perspective of eternal righteousness; and these principles will cease to be dry and mere matter of fact.

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PART I

THE LESSER PRIESTHOOD

CHAPTER ONE

DEFINITION OF PRIESTHOOD

OPENING EXERCISES AND PRELIMINARIES:—1. Sing a short hymn. Open with prayer; call on one of the members. Sing another hymn if time permits. 2. Instructions will be given hereafter relating to the organization of the various quorums of the Lesser Priesthood; for the present organize as follows: 3. *Deacons*.—Twelve form a quorum. From this number one is to be chosen President, two are to be chosen for Counselors, and one is to be chosen for Clerk. 4. *Teachers*.—Twenty-four form a quorum. From this number one is to be chosen President, two are to be chosen for Counselors, and one is to be chosen for Clerk, or Secretary. 5. *Priests*.—Forty-eight form a quorum. The Bishop is the President of the Priests' quorum, and of the Lesser Priesthood.

MEANING OF THE TERM.—The teacher or instructor may give a twenty minutes' talk on Priesthood under the following topics:

1. Priesthood is a compound of two words; (1) *priest*, denoting an officer in the Church and government of God; and (2) *-hood*, a suffix denoting condition, character, state, rank, head; as in *statehood*, *boyhood*, *fatherhood*, *Godhood*.

2. Priesthood is power and authority given to men to act in the name of the Lord.

3. It is a right conferred on men to officiate in the ordinances of the Gospel; and to advocate the principles thereof.

4. In other words, Priesthood is Divine Authority by which men perform acts for the benefit of their fellow men under the law of the Gospel; and God acknowledges such acts as if they were His own.

5. In a large sense, Priesthood signifies "the holy order of the Son of God," which He holds in connection with heavenly beings.

6. "The Priesthood is an *everlasting principle*, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent." (Joseph Smith, Ch. His., Vol. III, page 386.)

7. It is that which places man in a condition to receive the ministration of angels, and to enjoy the presence of God the Father, and His Son Jesus Christ. (Doc. and Cov., sec. 13 and sec. 107.)

8. The word is sometimes used to signify the body of men who hold this power and authority.

CLOSING REMARKS:—1. Review the subjects of organization and Priesthood. Get a clear idea of both from the members. 2. Assign work on which members may prepare for next lesson. 3. The secretary or clerk should make a membership roll. 4. Sing a hymn, or a verse or two, if time permits. 5. Benediction to be pronounced by a member.

SUPPLEMENTARY WORK AND REVIEW

1. Persons holding the Lesser Priesthood are classified into four groups—three quorums, and one council, namely: (1) the Deacon's quorum, (2) the Teachers' quorum, (3) the Priests' quorum, and (4) the Bishopric. To which of these groups do you belong? How many Deacons form a quorum?

How many Teachers? How many Priests? Give the names of the officers of these quorums. Who should preside over the Priests' Quorum? What special meaning is attached by the Latter-day Saints to the word "quorum?"

2. Generally speaking, Priesthood means the agency and authority which the Lord has conferred upon men to act in His name, to minister in His Church, and to build up His Kingdom among men. Now express this idea in your own language. What is meant when we say: "The priesthood will meet to-night;" or, "The priesthood has decided such and such a matter?"

3. The government of God, in one sense, is composed of ecclesiastical officials and their assistants; the government of the town, city or county where you live is also composed of officials. Name some of the civil officials of your town. Name the ecclesiastical officials of your ward.

REFERENCES

1. Read from the Doctrine and Covenants, section 107:1 to 20 inclusive, which gives the names of the two divisions of Priesthood; what the Priesthood is; and in a general way defines what it authorizes men to do who hold it.

2. The Doctrine and Covenants, section 20:38 to 50, also sets forth in considerable detail what the Lord authorizes men to do who hold the various offices of the Priesthood.

3. Examine section 112:14 to 34, Doctrine and Covenants, and take note of the great things an Apostle is authorized to do by virtue of the Apostleship.

4. No man is a legal and lawful agent or minister of God unless he holds the Priesthood. Read part of Paul's epistle to the Hebrews, 5:1 to 6 inclusive.

NOTE TO THE INSTRUCTOR.—You are not to represent yourself as president of the quorum in your charge. You merely superintend the work. Let the President of the quorum do all that he can—give out the hymn, call on someone to open and close the session, call for the minutes, put the question on their adoption, and so on. Generally the members of the Lesser Priesthood are young men who lack experience; therefore, it is necessary for the Bishop to sit in council with these quorums, or appoint someone as assistant or aid when the Presidency of a quorum are not able to manage the work themselves. Explain this to the quorum and teach them to honor the officers in their respective positions. In the case of the Priests' quorum, the instructor who presides represents the Bishop.

CHAPTER TWO

THE AARONIC PRIESTHOOD

OPENING FEATURES.—1. The President announces that the meeting should begin. Sing a hymn. He appoints a member to offer prayer. The Clerk calls the roll, and reads the minutes of the last meeting. 2. Approve the minutes (after amending if need be) by vote. The voting should be done by the silent method; that is, by raising the right hand to manifest either approval or disapproval. This is the method invariably used in all meetings of the Church. 3. Review briefly the main points of last lesson. Then introduce the subject of the Aaronic Priesthood.

PRIESTS AND OFFICERS.—Whenever the Lord has given a dispensation of the Gospel at any period of the world's history, He has had servants, righteous men, to minister for Him among the people. These servants were His officers or Priests, and they ministered among the people by virtue of their Priesthood, or the authority which they received from the Lord.

THE HIGH PRIESTHOOD FIRST.—From Adam to Noah, from Noah to Melchizedek and Abraham, and so on down until the days of Moses, we know of only one Priesthood—"The Holy Priesthood after the order of the Son of God," or the Melchizedek Priesthood. But a change came in the days of Moses. (See Heb. 3:7-12, 18, 19; 4:1, 11.)

THE LAW CHANGED.—The children of Israel, it seems, were not capable of living up to the law

of the Gospel. They were hard of heart, rebellious, and inclined to the idolatry and superstitions of the Egyptians. So the Lord in His wisdom saw that they could not abide the principles of the Gospel, neither could they be judged by them. Therefore, instead of the law of the Gospel which their fathers had enjoyed, God gave them the law of Carnal Commandments which included the law of sacrifice and burnt offerings with other outward performances, for sin; and then He ordained and established a Priesthood to suit the conditions. As Paul says: "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7:12.)

ISRAELITES IMBUED WITH EGYPTIAN IDOLATRY.—Undoubtedly the Israelites, owing to their long sojourn in Egypt, and close association with the people of the Nile, became more or less imbued with the idolatrous practices of their taskmasters. Not all Israelites were brickmakers. Many thousands of Hebrews were engaged in other occupations, even that of assisting the priests in religious ceremonies before their gods. Idol worship, therefore, was not an unfamiliar religion to Israel. One of the many gods of the Egyptians was the sacred bull, called Apis. This animal was kept in a magnificent court adjoining the temple dedicated to his worship; he was attended by priests and periodically worshiped by the people, amid general festivity and rejoicing.

Professor Rawlinson, in his "History of Ancient Egypt," (vol. 1, p. 196) thus describes the beliefs and practices of the Egyptians in the selection and worship of the sacred bull, Apis: "The Egyptians believed that occasionally a deity became incarnate in a particular animal and so remained until the creature's death." At the death of the sacred bull, another must be found by the priests. "When a male calf, having been

examined by the priests, was pronounced to have the required marks, he received the name of Apis, and became the occupant of his proper temple, which thenceforth he never quitted except on certain fixed days, when he was led in procession through the streets of the city and welcomed by all the inhabitants, who came forth from their houses to greet him. Otherwise he remained continually in his grand residence, waited upon by numerous priests, fed on choice food, and from time to time shown for a short space to those who came to worship him and solicit his favor and protection. Each Apis; when dead, became an Osiri-Apis. All Egypt went into mourning at the death, however produced, and remained inconsolable until it pleased the priests to declare a new *avatar*, when mourning was at once cast aside, a time of festival was proclaimed, and amid the acclamations of the whole people, the new-found Apis was led in solemn pomp to occupy the chambers of his predecessor." Not always, however, could the people worship the living animal, but they did have its image of wood, stone or metal continually before them. (Read Exodus 32:1-6.)

AARON AND HIS SONS CALLED.—Aaron (who was a brother of Moses, and also a Levite) with his four sons, were elected first to hold this Lesser Priesthood and to minister in the Priest's office. But this authority was only a part of the powers of the Higher Priesthood, hence it is termed the *Lesser*. It was, in fact, a new arrangement, something joined on or added to the Melchizedek Priesthood, and hence it is said to be an *appendage* to the Higher Priesthood.

Now notice closely the words of the Lord through His servant Moses when He chose Aaron and his sons to officiate in this new calling:

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children

of Israel, that he may minister unto me in the Priest's office, even Aaron, Na-dab and A-bi-hu, El-e-a-zar and Ith-a-mar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty."—Ex. 28:1-2.

"And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shall wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod. And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil and pour it upon his head and anoint him. And thou shalt bring his sons and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the Priest's office shall be theirs for a perpetual statute, and thou shalt consecrate Aaron and his sons."—See Ex. 29:4-9, also verse 44.*

TO FINISH THE LESSONS—1. Briefly review the important points of the lesson. 2. Assign work for the next lesson. 3. Attend to miscellaneous business. 4. Close with singing and benediction.

SUPPLEMENTARY WORK AND REVIEW

1. When the Lord has some special work to be done among

*An EPHOD (ef-od) is a priestly vestment made in the form of a double apron, covering the upper part of the body in front and behind, two parts of the apron being united at the shoulders by a seam or strap, and drawn together by a girdle.

The MITRE OR MITER (mi-ter) is a form of head dress. The Jewish mitre was made of linen and wrapped in folds about the head, like a turban.

A GIRDLE is a sash.

His children, He generally authorizes men to carry it forward. Men so commissioned are called by various titles: as servants, ministers, elders, prophets, officers, and the like. These are His agents. Consult a dictionary (a large one) for the meaning of "commissioned," "servant," "minister." In a general sense, what are priests?

2. All divisions of Priesthood are comprised in "The Holy Priesthood after the order of the Son of God." It is more frequently called the Melchizedek Priesthood; it is also called the "High Priesthood," because it stands first and comprehends all others. What do Abraham and Paul say about that righteous man, Melchizedek? Adam was the first on earth to hold the Holy Priesthood, the highest of all. Consult a large dictionary for the various meanings of the term "order," and particularly for its meaning as used in this lesson.

3. The Children of Israel were not capable of living up to all the requirements of the Higher or Holy Priesthood and the law of the Gospel, so the Lord, through Moses, gave them a new law and order of the Holy Priesthood, and another set of officers to minister to the people under the new conditions. How long did the Israelites sojourn in Egypt? What do you suppose prompted the Children of Israel while in the wilderness to make a golden calf, then sacrifice and have a merry time?

4. This new authority, or new Priesthood, or rather this new adaptation of an order of the old Priesthood, is called the "Lesser Priesthood." It is an appendage of the Higher Priesthood, because it belongs to or grows out of it. What is the meaning of "appendage" as relating to the Lesser Priesthood?

5. As Aaron, with his four sons, was the first man appointed to exercise the duties of the Lesser Priesthood, this order is more commonly called after his name—the Aaronic Priesthood. Mention from your own knowledge some things in science, religion or art that have been named after men who were first or prominent in their advocacy or practice.

6. In olden times, men who were priests, wore clothing of a peculiar kind and make to denote their priestly office and authority. Describe briefly this dress.

REFERENCES

1. Examine the following scripture: Numbers 27:15 to 23; Doctrine and Covenants, sec. 84:18 to 30.
2. The Priesthood was confirmed unto Adam: see Pearl of Great Price, pages 16 and 17, edition of 1891; new edition, 5:58, 59; 6:67, 68.
3. For description of the clothing or holy garments that Aaron and his sons should wear as emblematic of their priestly office, read the 28th chapter of Exodus.

CHAPTER THREE

HISTORY OF THE AARONIC PRIESTHOOD

FIRST PRELIMINARIES:—1. Devotional Exercises; roll-call and minutes. 2. Catechization and review on last lesson. 3. The instructor should see that all points are clear cut. Preparation, *preparation!* should be the aim of each member. Insist on preparation.

THE FIRSTBORN SANCTIFIED.—All have doubtless read the touching story of how Joseph, son of Jacob, was sold by his brothers to the Egyptians; and how he afterwards rose in favor before King Pharaoh, being blessed of the Lord; and how many years afterwards, Jacob and his eleven sons with their families, because of a famine, made their homes in Egypt. After several centuries the Lord through Moses commanded the children of Jacob, or Israel, to return to Canaan, the land of their inheritance. The Egyptians were reluctant to let them go; so God sent ten plagues upon them. The last of these plagues caused the death of all the firstborn of the Egyptians, both man and beast: but the firstborn of the Israelites were saved by obeying the command of the Lord through Moses. That this great event might be handed down from generation to generation as a memorial, the Lord said to Moses: "Sanctify unto me all the firstborn, whatsoever openeth the

womb among the children of Israel, both of man and of beast, it is mine.”—Ex. 13:2.

Thus the Lord claimed the firstborn as His, having spared them when He destroyed the firstborn of the Egyptians. To memorialize the event, the firstborn of beasts was to be offered in sacrifice (except certain kinds). Children, however were redeemed with money.

“And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord, but all the firstborn of my children I redeem.”—Ex. 13:14, 15.

LEVITES TAKEN INSTEAD OF THE FIRSTBORN.—The choosing of Aaron and his sons Nadab, A-bi-hu, El-e-a-zar and Ith-a-mar for the Priesthood was set forth in the last lesson. Some time after this, the Lord made a more extensive call of men to his service. He chose all the tribe of Levi. Counting the males from a month old and upwards they numbered 22,000. So the acting Priesthood in Israel thereafter were all to be the tribe of Levi, which included Moses and Aaron.*

“And I, behold, I have taken the Levites from among the children of Israel; *instead of all the firstborn*: * * * therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord.”—Num. 3:12, 13.

MANNER OF REDEMPTION.—The Lord then released the firstborn of all the tribes of Israel from this service and instructed parents to redeem their firstborn with money. The redemption money was to be given to Aaron and his sons as a part of their living while in the Priest's office.

"Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord. And for those that are to be redeemed of the two hundred and three score and thirteen of the firstborn of the children of Israel, which are more than the Levites; thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them:† (the shekel is twenty gerahs)‡ and thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons."—Num. 3:45, 48.

*The whole number of firstborn males, from a month old and upward, belonging to all the tribes, as counted by Moses and Aaron was 22,273. The Levites numbered at that time 22,000. So the excess of the firstborn over the Levites which had to be redeemed was 273.

†POLL, head or individual. The word is used in POLL TAX, meaning a head-tax.

‡A SHEKEL equals 64 cents.

CLOSING REMARKS:—1. Take time to emphasize the points mentioned in the review below. 2. Provision should be made whereby absentees from prior sessions can "catch up" with the work. 3. Dismissal exercises.

SUPPLEMENTARY WORK AND REVIEW

1. The Lord in arranging for the new conditions to be established among the Israelites, chose the boys and men who were the oldest or *firstborn* of all the families, to hold the Lesser Priesthood, and thus become officers among the people. This arrangement was to be kept up; it was intended, in part, to remind the people of the wonderful things the Lord had done for them in Egypt. What great event in the history of the United

States do we celebrate or memorialize each year? What event in history is celebrated on the 25th of December?

2. Instead, however, of the Lord requiring the firstborn to serve, He afterwards selected all the male portion of the tribe of Levi to fill official positions, and permitted parents of the other tribes to redeem their firstborn with a small sum of money. The redemption money was given to the Levites to help support them while they ministered in their Priestly offices. What was done with the firstborn of beasts? What is the meaning of "redemption?"

3. You should become acquainted with all unfamiliar words of each lesson. Do not pass by a word you do not understand. Words that are understood convey ideas to the mind.

REFERENCES

1. For the counting of the firstborn of Israel by Moses and Aaron, see Numbers, 3rd chapter.
2. Read Exodus 13th chapter for the sanctification of the firstborn.
3. The smiting of the firstborn of the Egyptians is recorded in the 12th chapter of Exodus, verses 29 to 33.

CHAPTER FOUR

HISTORY OF THE LEVITICAL PRIESTHOOD

TO BEGIN WITH:—1. After the usual opening exercises, the instructor in charge may profitably inquire into the reasons for the absence of members, if any, from past meetings. 2. It should be unnecessary for the person in charge to say: "Will the assembly please come to order." 3. Connect this lesson with the last by review and questions.

THE PRIEST'S OFFICE was conferred upon Aaron and his sons throughout their generations.

"And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may administer unto me in the Priest's office. And thou shalt bring his sons and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the Priest's office: for their *anointing shall surely be an EVERLASTING PRIESTHOOD throughout their generations.*"—Ex. 40:13-15.

THE LEVITES PRESENTED TO AARON.—Thus Aaron and his lineal descendants were to stand at the head of the Priest's office forever, to perform the *important* duties thereof. But someone must perform the lesser or minor duties; and so the Lord called the Levites and presented them to Aaron for this purpose. Therefore, it may be said that the ministry of the Levites was an *appendage* to Aaron's Priesthood. Thus spake the Lord to Moses:

"Bring the tribe of Levi, near and present them before Aaron

the Priest, that they may minister unto him. And they shall keep his charge,* and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt *give the Levites unto Aaron and to his sons*: they are wholly given unto him out of the children of Israel."—Num. 3:6-9.

And again, the Lord speaking to Aaron, says:

"And I, behold, I, have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord to the service of the tabernacle of the congregation."—Num. 18:6.

EXPLANATORY TITLES.—The Apostle Paul calls the Priesthood conferred upon Aaron and his sons, as also that conferred upon their brethren the Levites, the Levitical Priesthood. "If therefore perfection were by the *Levitical Priesthood*, (for under it the people received the law,) what further need was there that another Priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" (Hebrews 7:11). More frequently, however, this Priesthood is called the AARONIC OR LESSER PRIESTHOOD. The explanatory titles or names applied to the degrees of the Priesthood (as Melchizedek, Aaronic, Levitical) were given on account of the distinction and righteousness of certain men who held it anciently.

*CHARGE, as above, means OFFICE, or jurisdiction: As office of Deacon, etc. The word also means anything committed to another's custody, care, concern or management.

SUGGESTIONS AT CLOSING:—1. One of the members should be given a topic from the lesson, on which to prepare a five-minutes' talk for next session. 2. Questions may be asked to ascertain if members have looked up and studied the references. 3. Miscellaneous business; singing, and benediction.

SUPPLEMENTARY WORK AND REVIEW

1. It should be noticed particularly that Aaron and his sons were ordained PRIESTS, and that this office and anointing was an *everlasting Priesthood* which should continue in their families to the latest generations. Show that this promise has been renewed again by the Lord in our day. Mention another office in the Church that comes by inheritance.

2. The other Levites were to serve in the lesser offices, and they were presented to Aaron and his sons for that purpose. Their office and work were appended to the office of Aaron. What is meant by the Lord saying that He gave the Levites to Aaron? There was a tithing paid to them by the whole house of Israel for their sustenance.

3. The Priesthood which the Levites generally held is often called the *Levitical Priesthood*, after their tribe.

4. Aaron, the brother and co-worker of Moses, being such a prominent character in his day, was honored by having the Lesser Priesthood named after him. Whether the people gave the name first, or it was so called by the Lord, we have no exact information.

REFERENCES

1. After the tribe of Levi was selected to assist Aaron in the priest's office, the Lord directed Moses to appoint certain work to the various families of the tribe. See Numbers, 4th chapter.

2. For other information on this subject, read "Items on Priesthood," page 40-43.

3. See Numbers, 18:25 to 28, regarding the tithing to be paid to the Levites.

CHAPTER FIVE

THE AARONIC PRIESTHOOD FROM MOSES TILL CHRIST

PRELIMINARY HINTS:—1. Devotional exercises; roll call, and minutes. 2. Inquire about absentees. A word or two on punctuality and regularity would not be amiss. 3. Finish what was assigned at last session; and clear up essential points not understood.

AARONIC PRIESTHOOD BEGINS SWAY WITH ELEAZAR.—“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he had commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord.”—(See Lev. 10:1, 2.)

Nadab and Abihu were the oldest sons of Aaron, and they should have taken the lead in the Priest's office; but through their disobedience in offering “strange fire” at the sacrifice, they were slain by the Lord. (Read Num. 20:23 to 28.) About two years after the death of Aaron, Moses died also, and from then the Aaronic Priesthood held sway in Israel. Eleazar, the third son of Aaron, took the place of his father as the High Priest of the Lesser Priesthood. (See Num. 27: 21 to 23.)

THE WORD OF THE LORD THROUGH URIM AND THUMMIM.—As the Lord no longer revealed

Himself face to face, as He did to His servant Moses (the Melchizedek Priesthood having been taken from Israel), His word came through the Urim and Thummim, when the Priesthood and people generally were keeping the law.

“The Aaronic Priesthood, being continued, it held the Urim and Thummim, and gave direction to Joshua who was set apart by Moses, and to Saul, David, Solomon and others, who were anointed and set apart to their kingly power, and to rule over and to lead and to direct Israel, and this state of things continued until Christ. The High Priests of the Aaronic Priesthood being the acknowledged representatives of God, holding the priestly power: whilst the kings were anointed by them, or by their priestly authority, and the kings and rulers had to get the word of the Lord from the Aaronic Priesthood, or through the Urim and Thummim. It is evident that all the Aaronic Priesthood did not have the Urim and Thummim, nor did they call, anoint, or direct kings, or bear rule in the nations; but only the High Priest—one man—and one man presided over the action of all the other Priests in Israel, and regulated the action of the kings, telling them when to go to war, and when not to, and giving unto them the word of the Lord through the Urim and Thummim.”—Items on Priesthood, by President John Taylor, page 12.

SPECIAL DISPENSATION OF THE MELCHIZEDEK PRIESTHOOD.—There were times, however, during the period from Moses to Christ, when the Lord sent men to Israel as prophets and special messengers, who doubtless held the Melchizedek Priesthood, as Ezekiel, Isaiah, Jeremiah, Daniel and others. But these received their inspiration and calling direct from the Lord. They did not confer this Priesthood on others.

JOHN THE LAST REPRESENTATIVE OF THE MOSAIC LAW.—John the Baptist was the last to hold the Aaronic Priesthood under the old dispensation. He received his anointing and authority through an angel sent from God; because, possibly, in his day there was no one who rightfully held the keys of this Priesthood and power among the Jews. For a long time the Priesthood had been perverted; the form was left, but it was almost wholly devoid of inspiration and power. Hence the Lord deemed it necessary to restore it, pure and untarnished, through John. In a revelation, (Sec. 84:25 to 28), the Lord explains the whole situation:

“Therefore He took Moses out of their midst, and the Holy Priesthood also. And the Lesser Priesthood continued, which Priesthood holdeth the keys of the ministering of angels and the preparatory Gospel; which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of Carnal Commandments, which the Lord in His wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother’s womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power.”

JOHN THE BAPTIST REPRESENTED THE OLD AND NEW.—John’s ministry came in the meridian of time, when the Gospel was about to be revealed again through Jesus Christ. John preached repentance, and baptized under the authority of the Aaronic Priesthood. The Law of Moses, that is, the Law of Carnal Commandments, was fulfilled

when Christ introduced the Gospel ordinances, but *the Aaronic Priesthood remained intact*; it now came under the direction and control of the Melchizedek Priesthood, being appended to the higher. Many of the rites and observances of this Priesthood were abolished with the passing of the old law, and new office-work was introduced under the Gospel dispensation.

After His crucifixion and on the eve of His appearance to the Nephites, Christ declared from the heavens, "In me is the law of Moses fulfilled. I am the light and life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." (3 Nephi 9:17 to 20.)

THE APOSTASY.—It is well known that, after the days of Christ and His Apostles, a great apostasy took place, and that the power and authority of the Priesthood gradually waned and finally disappeared from the earth. For many centuries back until the beginning of the present generation, the world has been without an authorized Priesthood.

A REMARK AT CONCLUSION:—1. The President should make arrangements to help and encourage those who may be lagging; assistance coming from the quorum is usually the best kind. 2. Close the session in the usual way.

SUPPLEMENTARY WORK AND REVIEW

1. Nadab and Abihu rebel and offer "strange fire" at the sacrificial altar, such as was offered by heathen nations to their gods; the anger of the Lord is provoked and the young men are slain. Where do you suppose these young men learned that heathen mode of sacrifice? What lesson should their conduct and its result teach us?

2. Aaron died, and his third son, Eleazar, was anointed to take his office. Why was Ithamar, the youngest son of Aaron, not anointed to take his father's place?

3. One of the promises made to those who hold the Melchizedek Priesthood is, that through obedience and purity of life they may see the Lord face to face as did Moses. Under the Aaronic Priesthood such promise is not made; this Priesthood, however, "holds the keys of the ministering of angels." The Urim and Thummim is a holy instrument by which the Lord may make known His will, and it was used at times by the priests of Aaron in the days of the Israelites. What did the Apostle Paul mean when he said of the Israelites that "they should not enter into *His rest*?"—Hebrews 3:11, 17, 18, 19.

4. There were some powers exercised occasionally by the servants of God, both among the Israelites and the Nephites, during the Mosaic dispensation, which belong to the High Priesthood. Men who were thus endowed probably received their ordination direct from the Lord through heavenly messengers. Name some of the Lord's servants who probably held the Melchizedek Priesthood during the period from Moses till Christ.

5. The ecclesiastical government, under the Mosaic law, was administered by the Aaronic Priesthood, with more or less emphasis and continuity, from Moses to John the Baptist. John was the connecting link between the old dispensation and the new in Christ. When the law of Carnal Commandments was fulfilled in Christ, what became of the Aaronic Priesthood?

6. After the days of Christ and His Apostles, the Gospel began to be perverted; the powers of the Priesthood soon waned and finally disappeared. There was a form of godliness left,

but no power with it. What is the meaning of the phrase: "The general apostasy of the Primitive Church?"

REFERENCES

1. See Leviticus, 8:8. Numbers 27:21. Deuteronomy 33:8. For further information concerning these holy instruments, the Urim and Thummim or Interpreters, the student is directed to the Book of Mormon; Omni, 1:20; Mosiah 8:13 to 19; 21:27, 28; 28:11 to 19. Alma 37:21-26. Ether 2:23, 24 and 28; 4:5. Doctrine and Covenants, sec. 17:1.

2. On the subject of the Apostasy of the Primitive Church, the student will find the question treated in the Introduction of the "History of the Church," Vol. 1; "Compendium," pages 164-170; "Spencer's Letters, No. 6;" "Universal Apostasy," a pamphlet by Orson Pratt.

3. "Authority of John the Baptist;" see *Improvement Era*, Vol. 6, page 310.

4. "Did the Prophets hold the Melchizedek Priesthood?" answered in the *Improvement Era*, Vol. 6, No. 4, pages 311-312. 5. For a brief account of the apostasy of the ancient Church, see Talmage's "Articles of Faith," pages 203 to 207.

CHAPTER SIX

THE AARONIC PRIESTHOOD RESTORED

INTRODUCTORY SUGGESTIONS:—1. Devotional and preliminary exercises. 2. The President should occasionally inspect the record and minutes kept by the Clerk to see if they are in order. 3. Those who are instructing the quorums should see that the members do not get away from the subject by asking irrelevant questions.

THE CATHOLIC CHURCH claims an unbroken line of descent in Priesthood and authority from Christ to the present. This claim the Latter-day Saints emphatically deny; they have no doubt that for ages the world has been without true Priesthood and Gospel ordinances. That the Priesthood has been restored to earth again through the ministration of holy angels, and that the Church of Jesus Christ is established once more among men, are facts widely proclaimed by the Latter-day Saints, and abundantly proved by Scripture, ancient and modern.

THE AARONIC PRIESTHOOD CONFERRED.—Joseph Smith and Oliver Cowdery testify that on the 15th day of May, 1829, John the Baptist, who held the keys of the Aaronic Priesthood, ordained them to this same power.* The words used upon this occasion are as follows:

*In a letter to his brother, Oliver Cowdery thus describes the visit of the angel, John the Baptist, when he conferred the Aaronic Priesthood on Joseph Smith and himself:

"On a sudden, as from the midst of eternity, the voice of the Redeemer

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."—Doc. & Cov., sec. 13.

POWERS AND AUTHORITY OUTLINED.—Certain powers and authority were conferred by this ordination.

(1). The Priesthood of Aaron, or the Lesser Priesthood, in its entirety; (2) the keys of the ministering of angels; (3) the right to preach the Gospel of repentance; (4) the authority to baptize by immersion for the remission of sins. The promise was made also that this Priesthood should

spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the Keys of the Gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No—where, uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever?

"But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'"

remain on the earth until the sons of Levi again offer an offering to the Lord in righteousness. Other duties and powers of this Priesthood were revealed and made known later.

KEYS OF THE PRIESTHOOD.—Jesus said to Peter: “I will give unto thee the keys of the kingdom of heaven.” (Matt. 16: 19.) And He said to Joseph in a revelation: “Unto you I have given the keys of the kingdom.” (Doc. and Cov., sec. 81:2.) And in many instances and at divers times has the Lord given His servants the keys for special purposes. The meaning of this term is better explained by illustration. Every High Priest, for instance, is eligible to a presidency, either as Bishop or Stake President, or any other presiding office in the Priesthood; and he has all the general authority he needs to act in any of the positions named. But no High Priest acts in a presiding capacity until he is called and inducted into office. The right to act and administer in a certain calling constitutes the Key to that certain ministry.

The Priesthood gives a man general authority to act in the name of the Lord; the Keys of the Priesthood give him the special authority to act and administer in any particular office or calling.—See *Improvement Era*, Vol. 4, No. 3, p. 230.

A WORD AT CLOSING:—1. The printed text of this chapter is not lengthy; however it can be most profitably enlarged by studying the references. 2. Before dismissal, make arrangements to help new members, and others who are behind with the work, to understand what the quorum has already passed over. Not understanding the beginning of a subject often discourages and handicaps a student throughout the course. 3. Inquire after absentees. 4. Singing if the time permits; benediction.

SUPPLEMENTARY WORK AND REVIEW

1. The Catholic church claims an unbroken line of authority from the Apostle Peter to the present. The Latter-day Saints believe and preach that there was an apostasy from the true religion of Jesus Christ soon after the death of the Apostles who

were chosen by our Lord. Give a brief account in your own language of an apostasy from the doctrines taught by the Savior shortly after the death of His Apostles. Quote from Paul's writings to show that he foresaw a falling away from the faith of the primitive Church.

2. The Aaronic Priesthood was restored to earth in these latter days by an angel, and conferred upon Joseph Smith and Oliver Cowdery, and through them given to others. Quote from Scripture to show that the Priesthood should be upon the earth in the latter days.

3. The powers and authority of the Aaronic Priesthood are the same as they were anciently. The promise is that the Aaronic Priesthood shall remain on the earth until the sons of Levi offer an offering in righteousness. Generally speaking, what is meant by the *powers* of government—of any government? What is meant by the *powers and authority* of the Priesthood?

4. By the authority of this Priesthood, men may receive the ministration of angels, preach the Gospel of repentance, baptize by immersion for the remission of sins, and lawfully do many other things toward building up the Kingdom of God on the earth. What is meant by the *keys* of the Priesthood? Describe what was said and done by the person who officiated at your baptism.

REFERENCES

1. The doctrine and claims of the Roman Catholic church are briefly set forth by Rt. Rev. Lawrence Scanlan, Bishop of Salt Lake City, in an article written for the *Improvement Era*, Vol. 1, page 11.

2. The best account of the restoration of the Aaronic Priesthood extant is found in the "History of the Church," Vol. 1, page 39, written by Joseph Smith, read also footnotes on pages 54 to 60.

3. For a detailed description of the rights and powers of the Priesthood, read from Doctrine and Covenants, sections 20 and 107.

CHAPTER SEVEN

GENERAL REMARKS ON PRIESTHOOD

BY WAY OF COMMENCEMENT:—1. Follow the preliminary steps as usual.
2. At this point it would be profitable to briefly summarize the whole subject, as presented in the first six chapters. It is by constant repetition that facts are fixed in the mind.

TWO PRIESTHOODS.—“There are in the Church two Priesthoods, namely, the Melchizedek and Aaronic,” (Doc. and Cov., sec. 107: 1, 6), and logically, there is but *one* Aaronic Priesthood, which includes the Levitical. Remember also that there are but two Priesthoods—the Melchizedek and the Aaronic. These facts should be kept well in mind by the student, or else confusion may result.

The Prophet Joseph Smith would have us understand that the Holy Priesthood after the “Order of the Son of God” is one principle, “but that there are two divisions, or grand heads.” (Sec. 107: 1 to 6.) “A High Priest is a member of the same Melchizedek Priesthood with the Presidency, but not of the same power or authority in the Church. * * * The Bishop is a High Priest, and necessarily so, because he is to preside over that particular branch of Church affairs, that is denominated the Lesser Priesthood, and because we have no direct lineal descendant of Aaron, to

whom it would of right belong. This is the same, or a branch of the same, Priesthood, which may be illustrated by the figure of the human body, which has different members, which have different offices to perform; all are necessary in their place, and the body is not complete without all the members. * * * Therefore, in viewing the Church as a whole, we may strictly denominate it one Priesthood." (Ch. Hist. Vol. I, pages 477, 478.)

OFFICES BELONGING TO THE PRIESTHOOD.—Appended to and growing out of the two Priesthoods, are the various offices. The offices are not parts of the Priesthood, as is sometimes erroneously said. Office means the service or duty to be performed; that is, a definite line of work to be followed. It is not correct to say that a person holds the Priesthood of Deacon, or the Priesthood of Teacher. Say rather that he holds the office of Deacon, or the office of Teacher, etc.

ORDINATIONS TO THE PRIESTHOOD.—There is no set form for ordination to the Priesthood. But when it is understood that a person cannot receive a fractional part of the Priesthood, the wording of an ordination may be directed in accordance with the object in view; namely, to confer whatsoever authority is intended. Joseph Smith and Oliver Cowdery held the Priesthood several months, before they were ordained to the office of Elder. (His. of the Church, vol. I., pages 77-79.)

TERMS DEFINED.—The commonly accepted meaning of the word *ordain* is to set apart for an office, to select or appoint as, “He *ordained* twelve that they should be with Him, and that He might send them forth to preach.” (Mark, 3: 14. See also Doc. & Cov., secs. 20:2, 39; 27:8; 107:22.) But the special use of this term in the Church is that of conferring upon a person any of the offices of the Priesthood; namely, deacon, teacher, priest, bishop, elder, seventy, high priest, patriarch, apostle, or President of the Church. The term, *set apart*, has an almost similar meaning to “ordain;” however, in the Church this term (*set apart*) is used only when a person is appointed to an office other than one of the above named; as, for example, to preside over an organization, council, or quorum, or to be a member thereof, or to be appointed to any special mission or work.

TITLES ARISING FROM OFFICE.—In several instances, officers of the two Priesthoods bear the title of their respective offices, for example: Bishop-----; Elder-----; Apostle-----; Patriarch-----. The term *Elder* is a fitting and pleasing title for all officers of the Melchizedek Priesthood.

HINTS AT CLOSING:—1. It will be profitable to go outside of the text for additional information. Examine all the references. 2. The President or the one who is teaching should impress the members with the importance of home study. 3. Miscellaneous business; singing, and benediction.

SUPPLEMENTARY WORK AND REVIEW

1. As there are two Priesthoods—the Higher, and the Lesser—and only two, we may say there are two degrees of Priesthood;

because in this sense *degree* means rank, measure, order, grade, extent. What degree of Priesthood do you hold, if any? Which of these expressions is correct? "He holds the Priesthood of Deacon;" or, "He holds the office of Deacon?"

2. *Priesthood* gives the right and power to administer the laws of God; *office* denotes or limits the particular things that may be done; as for instance, a Deacon holds the Aaronic Priesthood, yet he can exercise only the powers that are within the range of his office.

3. There is no prescribed form for the bestowal of the Priesthood, or for the induction of a person into office, or for the setting apart for temporary appointments. However, it would be quite fitting to use the word *confer* in the act of bestowing the keys of the Priesthood; to use the word *ordain*, when designating and specifying one of the offices of the Priesthood; to use the words *set apart* when assigning or appointing a person to fill some temporary position.

4. "President" and "Elder" are employed sometimes for titles; the former for those who stand in presiding offices, the latter for those who hold the Melchizedek Priesthood. There are titles also arising from other offices: as bishop, patriarch, and apostle. Neither of these titles, however, should be used in a common or flippant manner.

REFERENCES

1. For a brief but valuable explanation of the two Priesthoods, see the *Improvement Era*, Vol. 4, pages 394-5, by President Joseph F. Smith; also article by the First Presidency, *Improvement Era*, Vol. 5, page 549.

2. The question of ordination to the Priesthood is discussed by President Joseph F. Smith in the *Improvement Era*, Vol. 4, pages 394-5.

3. "Calling in the Priesthood," see *Improvement Era*, Vol. 6, No. 4, page 233.

4. "History of the Church," Vol. 1, ch. 7, pages 77-8, gives the ordinations of Joseph Smith and Oliver Cowdery to the office of Elder. 5. "Ordaining to the Priesthood," see article in the *Juvenile Instructor*, Vol. 29, No. 4, page 114.

CHAPTER EIGHT

OFFICES AND OFFICERS OF THE AARONIC PRIESTHOOD

POINTS TO BE OBSERVED:—1. Attend to the opening exercises in the usual way. 2. The tabulation of offices and officers presented in this lesson should be thoroughly studied. 3. All the references in the table refer to sections and paragraphs in the Doctrine and Covenants.

“THE POWER AND AUTHORITY of the Lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the Gospel—the baptism of repentance for the remission of sins, agreeable to the Covenants and Commandments.

“Of necessity there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.”—Doc. and Cov., sec. 107:20, 21.

THE VARIOUS OFFICES.—There are four primary offices belonging to the Aaronic Priesthood; namely, (1) the office of deacon, (2) the office of teacher, (3) the office of priest, and (4) the office of bishop. Springing out of these in their proper order are various important administrative offices, with corresponding officers. No one can administer in any of the callings of this Priesthood without first being ordained to one or more of the pri-

mary offices above named. Of course when the Priesthood is first conferred upon a person, he is ordained at the same time to one of the offices—e. g., deacon or priest, as the case may be.

In the tabulation on the next page the student will find the four primary offices of the Aaronic Priesthood with the various administrative offices, and names of officers arising out of them. The powers, duties, and functions of these offices will be taken up and discussed in detail in the lessons which are to follow. The student should make himself familiar with this analysis. Frequent reference to the Doctrine and Covenants should be made, because reading the passages relating to each minor detail will tend greatly to illumine the whole subject.

THE AARONIC PRIESTHOOD

(APPENDAGE TO THE HIGHER PRIESTHOOD)

**OFFICES of the
Aaronic Priest-
hood****Names of OFFICERS arising from, or grow-
ing out of the several offices of the
Aaronic Priesthood, including the Leviti-
cal. 107:21.***General Officers Over the Whole Church***I. BISHOP.**(Appendage to the
Higher Priesthood,
84:29.)

1. Presiding Bishopric (Bishop and Counselors). 41:9; 42: 10, 31, 71-73; 84:112.
2. Presidency of the Lesser Priesthood. 68:16-21; 107:15, 76.
3. A Judge. (Special). 107:76.

Local or Ward Officers

1. Ward Presidency. (Bishop and Counselors). 68: 14-21; 72:2-26; 107:72.
2. Common Judge. (The Bishop.) 107:72, 74.
3. President of the Local Lesser Priesthood. 107: 15; 68:16-21.
4. President of a council or quorum of 48 Priests. 107:87, 88.

*Local Preachers and Expounders of the Gospel;
they may also travel and preach when called
upon. 84:107, 111.***II. PRIEST.**

1. Presidency of 48 Priests. (The Bishop.) 107:61, 87, 88.
2. Presiding Priest over a Branch. 20:49.
3. President of meetings when no Elder is present. 20:49.

III. TEACHER.
(Appendage to the
Lesser Priesthood,
84:30.)

1. *Local Standing Ministers to the Church.* 84: 111.
1. Presidency of 24 Teachers. (President and Coun-
selsors.) 107:62, 86.
2. President of meetings in the absence of Priest
or Elder. 20:56.

IV. DEACON.
(Appendage to the
Lesser Priesthood,
84:30.)

1. *Local Standing Ministers to the Church.* 84:111.
1. Presidency of 12 Deacons. (President and Coun-
selsors.) 107:85.
2. Teacher's Assistant. 20:57.

AN AFTER WORD:—1. It may be found that there is more matter in this chapter than can be disposed of in one session: if so: continue the subject next meeting. Pay particular attention to the backward members. In such cases assign work for special study. 3. In closing, observe decorum, and avoid hurrying.

SUPPLEMENTARY WORK AND REVIEW

1. Close attention should be paid to paragraphs twenty-one and twenty-two, section one hundred and seven, Doctrine and Covenants. These point out the fact that there are a number of *Offices* belonging to the two Priesthoods, with *Officers* corresponding. Name the four primary offices of the Aaronic Priesthood, beginning with the lowest office. Name the various presiding officers springing out of these four (see diagram.)

2. Throughout the Church there are two sets of officers belonging to the Aaronic Priesthood, classified according to jurisdiction, namely, general and local. General officers are those whose authority extends over the whole Church; local officers are those whose authority extends only to the limits of a stake, a ward, or a branch of the Church. Name the offices of the Bishopric that extend over the whole Church. Name the offices of the Bishopric that belong to a ward.

3. The phrase "standing ministers to the Church," is applied to officers whose duties are fixed and constant, and who are always ready (or should be) to magnify their respective callings.

4. It is shown in the analysis that the Aaronic Priesthood is an appendage to the Higher Priesthood; also that the offices of deacon and teacher are appended to the Lesser Priesthood.

REFERENCES.

1. Read article in *Improvement Era*, Vol. 6, No. 4, pages 312-13, on "Appendages to the Melchizedek Priesthood."

2. An editorial in the *Deseret Evening News*, August 29, 1903, and the *Semi-Weekly*, September 1, 1903, on "The Priesthood," has an interesting bearing on this lesson, and on other lessons passed over.

CHAPTER NINE

OFFICE WORK OF THE LESSER PRIESTHOOD

INTRODUCTORY OUTLINE:—1. Begin the meeting as is customary. 2. Indulgence in levity and inattention should be checked by the President. 3. The officers of the quorum—President, Counselors and Secretary should be reminded occasionally by the instructor in charge, of their respective duties in the government of the quorum. 4. Inspect the record and roll.

THE DUTIES belonging to the lesser Priesthood will now be discussed. It has already been shown that its office work comprehends largely the administration of the outward ordinances, or the letter of the Gospel. In order to be more plain, it will be well to enumerate, in a general way, the duties, both temporal and spiritual, belonging to this Priesthood.

On the temporal side: (1) It belongs to this Priesthood to receive and disburse the tithes of the people under the direction of the Presidency of the Church; (2) to build temples, houses of worship, and houses of learning, and to equip, beautify, and adorn them; (3) to buy lands and assist settling the Saints thereon, or in other words, “to help lay the foundations of Zion;” (4) “to arrange by lot the inheritances of the Saints;” (5) to transact business for the Church, and attend to its secular affairs; and (6) to look after the poor, the widow and the orphan.

On the spiritual side: (1) This Priesthood holds the keys to the ministering of angels; that is, the right to hold this power and to confer it upon others—that the heavens may be opened and angels minister to men on earth; (2) it also gives authority to preach repentance to the world, and to baptize by immersion for the remission of sins: (3) in fact, it authorizes those who possess this power to be standing ministers to the people and to look after their needs in a temporal and spiritual way.

The student should also understand that these duties do not belong exclusively to the Aaronic Priesthood. On the contrary, under proper direction those holding the Melchizedek Priesthood may officiate in all the offices of the Lesser Priesthood.

A WORD BEFORE ADJOURNING:—1. The lesson is brief, but it is intended to introduce the subject of the powers and functions belonging to the four offices of the Aaronic Priesthood. It can be enlarged upon by outside reading; see references. 2. Bring the meeting to a close in an orderly manner.

SUPPLEMENTARY WORK AND REVIEW

1. Explain what is meant by spiritual duties. By temporal duties.

2. Under the Mosaic dispensation, the Lesser Priesthood performed all the rites and ceremonies, attended to all observances, carried on all temporal affairs, and executed all commands, set forth in the law. But under the Gospel dispensation, the Melchizedek Priesthood controls in the weightier things of the Kingdom, while the Aaronic Priesthood has more to do with temporalities.

3. However, the Gospel of repentance, baptism by immersion for the remission of sins, and the ministration of angels, may come by and through the authority of the Lesser Priesthood.

4. What is meant by outward ordinances, or the letter of the Gospel? What is meant by holding the keys to the ministering of angels? What is the difference between preaching repentance by authority of this Priesthood and preaching repentance without it? State also the difference in baptism with and without this authority. Explain in a general way the office-work of the Lesser Priesthood.

REFERENCES.

1. Receiving the tithes of the people, Doctrine and Covenants, section 119:1-4. To disburse tithes in connection with the First Presidency: Doctrine and Covenants, sec. 120. To build temples, etc.: sec. 119:2. To look after property affairs: sec. 38:36. To look after the poor: sec. 38:35. Administering in temporal things: sec. 107:68.

2. See Doctrine and Covenants, sections 13 and 20, defining some of the spiritual duties belonging to the Lesser Priesthood.

CHAPTER TEN

THE DEACON

MANNER OF PROCEEDING.—1. There should be perfect order before the hymn is announced; do not call on the same member twice to open or close the session by prayer, until all have had an opportunity. 2. The President should not neglect the absentees or those who have fallen behind. Ask questions bearing on the points gone over to ascertain the progress of each member.

HIS QUALIFICATIONS ACCORDING TO PAUL: —“Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”—I Timothy, 3:8-13.

DUTIES OF OFFICE.—The Book of Doctrine and Covenants is more explicit on this subject than any other Scripture we have. The office of Deacon is an appendage to the Aaronic Priesthood, and appears to be of the Levitical order. “And again, the offices of Teacher and Deacon are necessary ap-

pendages belonging to the Lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.”—Sec. 84:30.

STANDING MINISTERS TO THE CHURCH.—It is not intended that Deacons shall go abroad to preach; they are to labor locally at home. “And behold the High Priests should travel; and also the Elders and also the lesser Priests; but the Deacons and Teachers should be appointed to watch over the Church, to be standing ministers unto the Church.”—Sec. 84:111.

THE DEACON MAY ASSIST THE TEACHER.—The Deacon should not get the idea that his duties are wholly of a temporal nature; like Philip of old, he may work for the souls of men. For the Teacher “is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires; but neither Teachers nor Deacons have authority to baptize, administer the Sacrament or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come to Christ.” (Sec. 20:57-59.) It will thus be seen that the scope of the Deacon’s duty is quite extensive, and requires study, research and practice on his part to fill the responsibilities of his office.

DEACONS MAY ASSIST THE PRIESTS AND ELDERS.—Inasmuch as the offices of Deacon and Teacher are appendages to the Aaronic Priesthood, the Deacons and Teachers may also assist the Priest and Elder in the performance of some of their respective duties when called upon. For example,

they may assist the Priest or Elder at sacrament table, by furnishing the bread and wine, or water. And after the bread is broken and blessed, they may pass it to the multitude; so also the water; but they cannot direct in administering the sacrament, nor bless the bread nor bless the cup.

CARE OF THE POOR.—One of the important duties of this office is the care and support of the poor. Under the direction of the Bishop, houses may be built or furnished for the poor, especially the widow and the orphan, who are without shelter; also the educating of the orphan and the children of the widow and the worthy poor. The Deacon may assist in furnishing labor for the needy who can work, and be otherwise helpful. He may collect money, food, clothing, etc., of those who have such things to supply to them who have not; notably the fast-day offerings.*

*NOTE:—Pres. Francis M. Lyman of the quorum of the Apostles, speaking at the general assembly of the Latter-day Saints University, Nov. 30, 1904, gave the following instruction:

The speaker read from the book of Doctrine and Covenants on the duties of the Lesser and Greater Priesthood. The duty of a Deacon, it was explained, is not limited to keeping the meetinghouse in order, or to chopping wood for the poor, or to passing the Sacrament under the Priest who officiates in fast meetings. Deacons have authority in the absence of higher authority, to anoint the sick with oil and to pray for them. All Priesthood, including the Lesser Priesthood, is the authority of God. It is therefore not a small matter to bear the Aaronic Priesthood. The Church puts each member in a certain place, in which place the member is enrolled, taken notice of, and respected by the community. When a child is born, it is presented to the people, named, blessed, a record kept, and its place thus ascertained and published. So the child has his place and duty until reaching the age of 8 years, when he is ready for baptism, having been taught the principles of righteousness and the necessity of obedience to the Gospel laws and ordinances. The boy then, after four or five years training, may receive the Aaronic Priesthood.

MISCELLANEOUS DUTIES.—No one can possibly enumerate *all* the duties that belong to the Deacon's office; for new conditions will continually arise as the Church goes forward, and the work of the Lord unfolds; but the Deacon must be ever ready to obey counsel and follow the lead of the authorities over him, that he may be ready to perform any new duty placed upon him.

Like the Levite of old, even down to Zachariah, the Deacon may do service in the house of the Lord and in places of public worship. (See Num. 18:2-7. Luke 1:9.) If it is required of him, he may keep the meeting house scrupulously clean, also well lighted and warmed, thus doing honor to the congregation of the Saints who assemble to worship the Lord.

When called upon the Deacon may collect means for the erection of meeting houses and other public buildings, and also for furnishing them. He may assist in planting shade trees around meeting houses, planting shrubs and trailing vines, setting out lawns, etc., thus making the grounds surrounding the house of worship attractive to the eye and restful to the soul.

In fact the Deacon may do many things to bless the people and make them happy, and thereby dignify his office. It is an office which, if magnified, will give its possessor a most valuable experience and tend to broaden him out into a man of affairs in the Church. Let any young man

fill this office faithfully and he will be honored of men and blessed of God.*

LIMITATIONS TO THE OFFICE.—There are some powers of the Aaronic Priesthood which the Deacon cannot exercise because they do not come within the scope of his office. “But neither Teachers nor Deacons have authority to baptize, administer the sacrament, or lay on hands.” (Sec. 20:58.) Like other officers they cannot be ordained without first receiving the vote of the Saints and Priesthood of the ward or branch where they reside. (Sec. 20:65.)

LICENSE.—It is a rule that no officer shall attempt to perform any of the duties of his office without first being called and appointed by the presiding authority over him.—Sec. 20:64; 42:11.

TWELVE DEACONS FORM A QUORUM OR COUNCIL.—One of the twelve is chosen President, and he is assisted by two Counselors also chosen from the twelve, and the three compose a Presidency. The Bishop presides over this presidency. One of the twelve Deacons is also chosen for secretary or clerk. “And again, verily I say unto you, the duty of a President over the office of a Deacon is

*“COME UP HIGHER.”—The Prophet Joseph Smith, when speaking to an assembly at Nauvoo, April 19, 1842, said: “The disposition of some men is to consider the lower offices in the Church dishonorable, and to look with jealous eyes upon the standing of others; it is the one curse of the human heart for a person to be aspiring to other stations than to those appointed of God. It is better for individuals to magnify their respective callings and wait patiently till God shall say—‘Come up higher.’”

to preside over twelve Deacons, to sit in council with them, and teach them their duty—edifying one another, as it is given according to the Covenants.”—Sec. 107:85. Also verse 62. See also sec. 124:142.

CONCLUSION:—1. It would serve to develop the subject if several topics were assigned for the next meeting, having reference to the duties of the Deacon. The following are suggestive: 2. Tell of the various ways the Deacon may assist the poor; how he may care for Church property; what janitorial work he may do; what part he may perform at sacrament meetings; and in what way he may adorn and beautify public grounds, etc. 3. Attend to any other miscellaneous business, then singing and the benediction.

SUPPLEMENTARY WORK AND REVIEW

1. There are fewer duties attached to the deacon's office than to any other in the Aaronic Priesthood, and yet it is a very important office, and most honorable withal. Why can we not enumerate all the duties of the Deacon? Mention some of his temporal duties. Mention some of his spiritual duties.

2. It will be remembered that the great body of Levites was given to Aaron and his sons to assist them in the Priest's office. Likewise, today the deacons may assist the Priests (the Bishopric) and those who preside over them in the performance of some of their respective duties. Show in what way the office of Deacon is an appendage to the Lesser Priesthood. Explain how Deacons are “standing ministers to the Church.”

3. Deacons, as well as other officers of the Church, can perform the duties of their office only under the direction of those who preside over them. Notwithstanding a man may have the Priesthood and an office conferred upon him, he labors only when called and appointed by presiding authority, otherwise confusion would follow. In what way may the Deacon assist the Teacher; also assist the Priest and Elder? If you hold this Priesthood and office, state briefly the various steps leading to your ordination. Have you a certificate of your ordination?

4. There is a limit to the functions of the office of Deacon, as there is to other offices.

5. Twelve Deacons comprise a quorum. All officers of the quorum are chosen from the twelve. How are Deacons ordained? What is the proper age for ordination?

REFERENCES.

1. "Calling in the Priesthood:" see *Improvement Era*, vol. 6, No. 3, page 233.
2. "Number forming a Deacons' Quorum:" see *Juvenile Instructor*, vol. 26, No. 24, page 768.
3. See Acts, 6:1 to 7 on duties.

CHAPTER ELEVEN

THE TEACHER

PRELIMINARY STEPS:—1. Devotional exercises, roll call and minutes. 2. In calling for answers to questions the instructor should not ask only those who show a willingness to respond, but call on members who seem backward. 3. Draw out the members on points bearing on the lesson. A little informal talk is a good practice sometimes. 4. Review last lesson.

THE TEACHER'S OFFICE is of a wider range than the Deacon's; that is because it comprehends the duties of the latter besides those of itself. In other words, a Teacher may, if called upon, perform any or all the duties of the office of Deacon, together with the duties of his own office. The principle of the higher office comprehending the powers and duties of the lower, is true in all grades of the Priesthood, with possibly one or two exceptions.

TEACHERS ARE STANDING MINISTERS.—“Deacons and Teachers should be appointed to watch over the Church, to be standing ministers unto the Church.” (Sec. 84:111.) To be standing ministers means to be always ready to minister to the people according to appointment and according to the duties and powers of office. A Teacher is constantly on duty. This is evident from the nature of his work.

ENUMERATION OF DUTIES.—“The Teacher's

duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church—neither hardness with each other—neither lying, backbiting, nor evil speaking; and see that the Church meet together often, and also that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest—and to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires; but neither Teachers nor Deacons have authority to baptize, administer the sacrament, or lay on hands. They are, however, to warn, expound, exhort, and teach and invite all to come unto Christ.” (Sec. 20:53-59.)

For the purpose of study and analysis it will be profitable to go over the duties of the Teacher’s calling more in detail.

(1) “The Teacher’s duty is to watch over the Church *always*, and be with and strengthen them.” This constitutes him a standing minister, and requires him to be constantly watchful of and helpful to the members within his jurisdiction. His association with the Saints should therefore be very intimate and close.

(2) He is to “*see that there is no iniquity in the Church.*” He is to be active, not passive; his eyes are to be wide open. He might, with propriety, be called the policeman of the Church.

(3) When members fall out and have ill feelings, it is the Teacher’s duty to have them reconciled to each other if possible. He is to see that the

liar is warned of his evil. His duty is also to see that there is no "backbiting nor evil speaking,"—sins that poison the stream of brotherly love, undermine fraternal confidence, blacken innocent character and canker the souls of those who are guilty of such meddlesomeness. Duty bids him to see that these things shall not exist. In fact, his office requires him to be constantly on guard against evil among the members placed under his charge. He warns and rebukes the lawbreakers. He exhorts and entreats the negligent; he counsels and persuades in the fear of the Lord; and in order that he may more fully understand the spiritual condition of the members within his jurisdiction, he is required to visit them in their homes.

(4) Futhermore, it is his duty to see that the members of the Church "meet together often," to partake of the sacrament and to be instructed and also to be an example by meeting with them. And again, he is to see "that all members do their duty"—that they pay their tithes and make their offerings; observe the Word of Wisdom; refrain from speaking evil of the Priesthood; that they keep holy the Sabbath day; that they do not steal, slander, quarrel, fight, cheat, nor do any immoral or unvirtuous thing.

(5) The Teacher is to act as peacemaker between brethren or sisters who have difficulties one with the other. He does not hold a court nor place anyone on trial; but with kindness, persuasion and prayer, he endeavors to settle personal difficulties

among members. If occasion requires, he may sign complaints against transgressing members who are to be tried on their fellowship in the Bishop's court.

(6) Besides all that has been mentioned, his duty and calling direct him "to warn, expound, exhort and teach, and invite all to come to Christ." What an extensive field for labor! In all his work the Teacher must have the spirit of his calling, which is nothing less than the Spirit of God, to illumine his mind and make effective his labors.

TWENTY-FOUR TEACHERS FORM A QUORUM; one of the twenty-four is chosen President, and two are chosen Counselors; there is also a clerk of the Quorum. (Sec. 107:86, also verse 62 and sec. 124: 142.) It is the duty of the President to preside over the Quorum, "and sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants."

MAY PRESIDE IN ABSENCE OF ELDER OR PRIEST.—"And he is to take the lead of meetings in the absence of the Elder or Priest and is to be assisted always, in all his duties in the Church by the Deacons, if occasion requires."

MISCELLANEOUS PROVISIONS.—Those who hold the Priesthood ordain others to it according to the gifts and callings of God unto them, which they do by the power of the Holy Ghost, through the laying on of hands. "Every Elder, Priest.

Teacher, or Deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.” (Sec. 20:60. See also Bk. of Mor., Moroni 3:1-4.)

The Teacher may require a certificate of the person who ordains him, which is evidence of his authority, and entitles him to officiate in the duties of his office when called upon by presiding authority. “Each Priest, Teacher or Deacon who is ordained by a Priest, may take a certificate from him at the time, which certificate when presented to an Elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling, or he may receive it from a conference.” (Sec. 20:64.)

“And again, the office of Teacher and Deacon are necessary appendages belonging to the Lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.” (Sec. 84:30.) The office of Teacher being appended to the Priest’s office, he may assist the Priest if called upon. (See sec. 84:107.)

LIMITATIONS OF OFFICE.—Teachers have, however, no authority to baptize, administer the sacrament, or to lay on hands for the gift of the Holy Ghost or to confirm persons members of the

Church, because these powers do not come within the limits of their office and calling. (20:58.)

ACTING TEACHERS.—There are a number of men selected in every ward to be acting teachers under the direction of the Bishopric. These usually hold the office of either Elder, Seventy or High Priest, and are called to act in the capacity of Teachers and Priests among the Saints. When thus acting their duties are similar to those mentioned above. They are appointed as aids to the Bishop, himself a High Priest, and he or one of his counselors presides at their meetings.

FINISHING POINTS.—If the lesson is too long divide it. The subject is of such a nature that each paragraph of the text may be enlarged upon. 2. Members that were unprepared in the subject matter for this lesson should have special attention. 3. By way of variety, have all members write a short essay on the duties of a Teacher. 4. Observe the usual steps in closing the session.

INSTRUCTIONS TO PRESIDENTS AND BISHOPS.—The following is part of a circular letter sent out by the First Presidency to Presidents of Stakes and Bishops, bearing on the subject of Acting Teachers:

“At a meeting of the First Presidency and Council of Apostles held on Thursday, October 31, 1895, the following decisions were reached and are now presented for the guidance of Presidents of Stakes, Bishops and their associate officers, and all whom they may concern: There has been a practice, at least in one of the stakes of Zion, of High Priests, Seventies, Elders and Priests who may have been called to act in the capacity of Teachers, having an organization distinct from that of the Teacher’s quorum and being presided over by a President and two Counselors. The tendency of such organizations has been to assume functions belonging to the legitimate councils or quorums of the Priesthood. The question submitted was: ‘Is it proper for such organizations to exist, or be presided over in this manner?’ The Council felt that it was not proper, as no provision is made for them in any of the revelations of the Lord relating to Church government, neither is there any necessity for them. And the Council decides that the brethren who bear the Melchizedek Priesthood, acting as Teachers, should not have a separate President and Counselors, but that they should, when acting in this capacity, be presided over directly by the Bishopric, whose aids they are in all things connected with the well-being of the ward.”

SUPPLEMENTARY WORK AND REVIEW

1. When a person is advanced from one office to another—from Deacon to High Priest—he retains all the rights and powers of each office he has ever held. It is on the principle that the higher offices comprise all the powers of the lower ones. As it is often said: "Once a Deacon, always a Deacon." Commit to memory verses 53 to 59, sec. 20, Doc. and Cov. What duties may the Teacher perform besides those of his own office?

2. In the wards and branches of the Church, Teachers are usually called and assigned to certain districts, in which they are constantly on duty. How often do Teachers generally visit the Saints in their respective districts? How should they be treated when they come into our homes?

3. There is no fixed method or routine by which the Teacher goes about his duties. He is instructed in a general way by the revelations what is to be done: his acts, teachings, and exhortations are to be governed by circumstances and by the light of the Spirit. Give your ideas as to what subjects generally would be proper for the Teachers to dwell upon when making their visits. What inquiries might they with propriety make of the members? Mention some duties required of all members of the Church that the Teacher should be particularly observant of and active in. Is there such a thing as a Teacher's court?

4. The Teacher may call on the Deacon as an aid in his labors. Under what circumstances may a Teacher preside over a meeting of Saints? Explain how it is that the offices of Teacher and Deacon are appendages to the Lesser Priesthood. Mention some of the limitations to the office of Teacher. Explain the organization of the acting teachers of a ward. Who presides over the acting teachers?

REFERENCES.

1. Priests and Teachers ordained: see Book of Mosiah, 25:19 to 21; for other instances follow references.

2. Mode of ordaining Teachers among the Nephites: see Book of Moroni, 3:1 to 4; see also *Juvenile Instructor*, Vol. 31, No. 5, page 139.

3. Teachers and Deacons may pass the sacrament after it has been blessed: see *Juvenile Instructor*, Vol. 32, No. 2, pages 52-3.

4. Aaronic Priesthood may lay on hands and pray for the sick: see *Juvenile Instructor*, Vol. 29, No. 10, page 318. (Be careful, however to distinguish the difference between praying for the sick and performing the ordinance of anointing with oil and the laying on of hands by the Elders.)

CHAPTER TWELVE

THE PRIEST

INITIATORY STEPS:—1. Devotional exercises, roll call, and minutes. 2. Present the roll to the members, that each may know his attendance: errors or omissions may be corrected. 3. A few pointed remarks may be made on punctuality, regularity, and preparations. Impress the fact that it is individual study that counts. 4. The President and his Counselors should labor privately with members who do not get on well; there is always a cause for poor recitations.

THE PRIEST'S OFFICE is very comprehensive, because it embraces all that is involved in the office of Teacher and Deacon; that is, a Priest may, if required, perform any duty that belongs to the Teacher and Deacon, in addition to the important duties of his own calling. This office stands next to the Bishopric in importance.

QUALIFICATIONS OF THE PRIEST.—Aside from being what every member of the Church ought to be—upright before the Lord and filled with the Holy Spirit—the Priest should be skillful and well learned in the things of God; because the very nature of his calling demands thorough preparation. Among the important duties of his office, he is required “to preach, teach, expound, and exhort;” and how can he do this properly, without being acquainted with the doctrines of Christ?

DUTIES OF OFFICE.—The Book of Doctrine

and Covenants sets forth the cardinal powers of the Priest's office which are to be magnified and applied as the Spirit may direct; and as the presiding authorities may point out.

"The Priest's duty is to teach, preach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties, and he may also ordain other Priests, Teachers and Deacons. And he is to take the lead of meetings when there is no Elder present; but when there is an Elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties. In all these duties the Priest is to assist the Elder if occasion requires." (Doc. and Cov., sec. 20:46-52.)*

The student should consider carefully the above requirements attached to the Priest's office. We may now amplify somewhat on his calling.

*PRESIDENT WILFORD WOODRUFF'S LABORS AS A PRIEST.—"In the fall (of 1834) I had a desire to go and preach the Gospel. I knew the Gospel which the Lord had revealed to Joseph Smith was true, and of such great value that I wanted to tell it to the people who had not heard it. It was so good and plain, it seemed to me I could make people believe it. I was but a Teacher, and it is not a teacher's office to go abroad and preach. I dared not tell any of the authorities of the Church that I wanted to preach, lest they might think I was seeking for an office. I went into the woods where no one could see me and I prayed to the Lord to open my way so that I could go and preach the Gospel. While I was praying the Spirit of the Lord came upon me, and told me my prayer was heard, and that my request should be granted. I felt very happy and got up and walked out of the woods into the traveled road, and there I met a High Priest who had lived in the same house with me some six months. He had not said a word to me about preaching the Gospel; but now as soon as I met him he said, 'The Lord has revealed to me that it is your privilege to be ordained and to go and preach the Gospel.' I told him I was willing to do whatever the Lord required of me. I did not tell him I had just asked the Lord to let me go and preach. In a few days a council was called at Lyman Wight's, and I was ordained a priest and sent on a mission into Arkansas and Tennessee, in company with an Elder."

(1) The Priest may be called to preach at home and abroad but more particularly at home (See sec. 84:107, 111.) He should therefore prepare himself for this duty, that he may earnestly impart the word of the Lord, to the end that the erring may be brought to repentance. (See sec. 38:40, 41.)

(2) As one of the functions of his calling is teaching, the Priest should be in the Sabbath school to act as teacher, if needed, and to be active in other Church organizations. He is called and authorized to expound the scriptures; and in order to do this worthily, he should be familiar with the written word—the Bible, the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price; he should also be familiar with the writings and teachings of the presiding authorities of the Church. The standard books of the Church should be his close companions; for how can he expound that which he does not know? As it is written:

“And again, the Elders, Priests and Teachers of this Church shall teach the principles of my Gospel, which are in the Bible and the Book of Mormon, in which is a fullness of the Gospel; and they shall observe the covenants and the Church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.” (Sec. 42:12-14.)

(3) Another thing: he is to exhort his brethren and sisters, that is, bear testimony to them, and

entreat them both in public and in private, to diligence and faithfulness always. The duties of office require the Priest to visit the homes of members and "exhort them to pray vocally and in secret." This qualification of office requires him to be a praying man himself; for he is to teach both by example and precept. He prays with the members in their homes, and before them in public, when he is called upon. (Sec. 23:6, 7.)

(4) Furthermore, he is to exhort parents and children to attend to family duties; exhort parents to pray regularly around the family altar, to counsel their children, and have a continual watch over them by day and by night, both in work and in play; he is to exhort parents to see that their children attend Sabbath school, day school, quorums, and other organizations. He is to exhort parents to teach their children the first principles of the Gospel before they are eight years old. (See sec. 68:25-30.) The Priest is to exhort children to be obedient to parents, to be virtuous, honest, truthful, and not be idle nor steal, nor quarrel, nor be impolite to strangers, or those of foreign birth who speak brokenly our language.

AUTHORITY TO ORDAIN.—The Priest has authority to ordain Priests, Teachers and Deacons; that is, he may confer the Aaronic Priesthood. He may ordain others to the same office and rank as himself, and to a lower, but not to a higher. (See sec. 20:47.) For example, the Bishopric belongs to the Aaronic Priesthood, yet a Priest

has not the authority to ordain a Bishop. (See sec. 68:20.) When a Priest ordains a person he should give that person a certificate of ordination. —Sec. 20:64.

THE RIGHT TO BAPTIZE.—The Priest holds the authority to baptize by immersion for the remission of sins. (Sec. 13. Also sec. 20:37, 72, 73, 74.) The words to be used in the ordinance of baptism are as follows, and should be committed to memory:

“Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

THE SACRAMENT.—Included in the Priest's duties is the right to administer the sacrament. (Sec. 20:46.) The ordinance consists in breaking the bread, blessing it, then passing it to the worthy members of the Church that they may partake of it; blessing the wine, (or water) and likewise giving it to the worthy members. Children up to eight years of age, or a little older, are permitted to partake of the sacrament. Priests should memorize the words given for the blessing of the bread and wine, and use no other. They are as follows:

“O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments

which he has given them, that they may always have his Spirit to be with them. Amen.”—Sec. 20:77.

“O, God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.”

THE PRIEST TO ASSIST THE ELDER.—“And he is to take the lead of meetings when there is no Elder present.” “In all these duties the Priest is to assist the Elder if occasion requires.” Sec. 20:49, 52.

RESTRICTIONS.—He has no authority to confirm persons members of the Church who have been baptized, nor lay on hands for the gift of the Holy Ghost. (See Matt. 3:11.) After conferring the Priesthood on Joseph Smith and Oliver Cowdery, the angel, John the Baptist, gave instructions concerning it. Joseph writes: “He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter.” —“History of the Church,” vol. 1, page 39.

FORTY-EIGHT PRIESTS FORM A QUORUM.—Unlike the organization of Teachers and Deacons, the President is not one of the forty-eight, but a Priest who holds the office of Bishop. (See sec. 107:61.) Also the duty of the President over the Priesthood of Aaron is to preside over forty-eight

Priests, and to sit in council with them, to teach them the duties of their office, as given in the covenants. This President is to be a Bishop, for this is one of the duties of this Priesthood.—Sec. 107: 87, 88; 124:142.

FINAL PROCEEDINGS:—1. Announce that each member will be expected to commit to memory the blessing on the bread and wine (or water) used for the sacrament, at next meeting; also the exact words for baptism. These three are among the very few set forms used in the ordinances of the Gospel, and have been revealed by the Lord. 2. Have singing, if time permits; but never close a meeting without a short prayer, called the *benediction*.

SUPPLEMENTARY WORK AND REVIEW

1. Section 20:46-52, Doctrine and Covenants, summarizes the duties of the Priest. The main functions of his calling are to preach and expound the principles of the Gospel to both saint and sinner; to baptize by immersion for the remission of sins; and to assist in the temporal concerns of the Church. Mention some of the qualifications that every Priest should possess. What books should he be familiar with? To what offices in the Aaronic Priesthood may he ordain persons? Name the four books adopted by the Church as standards of authority on principle and doctrine.

2. In counting the number of Priests in a quorum, do the forty-eight include the Bishop? Does it include the Bishop's counselors?

3. If there is not a sufficient number of Priests in a ward to perform the requirements of that office among the people, what other officers may be called on duty? Is there a quorum of Priests in your ward? Count the number of married and unmarried Priests in your ward and ascertain which class predominates. Give a reason for the result found.

REFERENCES.

1. Regarding baptism, read Book of Mormon, III Nephi, 11:22 to 28.

2. For further information on the sacrament, see III Nephi 18:1 to 12, 26 to 33. Matthew, 26:25 to 29. I Cor., 11:27 to 30.

3. Duties of a Priest: see article by President George Q. Cannon, *Juvenile Instructor*, vol. 32, No. 22, pages 690-1.

4. Those who hold only the Aaronic Priesthood do not lay on hands for the gift of the Holy Ghost: see Acts 8:5 to 40, which recounts incidents in Phillip's ministry. "History of the Church," vol. 1, page 39.

CHAPTER THIRTEEN

THE BISHOP

OPENING PROGRAM:—1. Devotional exercises, rollcall and minutes. 2. Ask questions to find out if members understand, reasonably well, the functions of the three offices thus far presented. 3. Call for the reciting of the blessing on the bread and water, also the words used for baptism; see that these are repeated correctly. 4. If necessary, take the time of the whole session for review. Doubtless it will be an hour well spent.

THE OFFICE OF BISHOP is the highest office of the Aaronic Priesthood. The Bishop is a Priest. There must necessarily be a presiding head over the Priests, and over the Lesser Priesthood generally. This *presidency* is the *Bishopric*—(Bishopric means presidency.) It is apparent then that the office of Bishop comprehends within its jurisdiction all the duties, privileges, powers, and keys of the Lesser Priesthood, and thus holds the presidency over all the sons of Levi. The office of Bishop is also an appendage to the High Priesthood. (See Doc. and Cov., sec. 84:29; 68:16-21.) For the difference in jurisdiction of the Presiding Bishop over all the Aaronic Priesthood of the Church, and that of a local or ward Bishop, read the two paragraphs relating to the matter on pages 65 and 66.

QUESTION. APPENDAGES TO THE MELCHIZEDEK PRIESTHOOD.—“Again the offices of Elder and Bishop are necessary appendages belonging to the Higher Priesthood.” (Doc. and

Cov., 84:29.) Does this mean that an Elder does not hold the High Priesthood? If so, why not?

"It does not mean that an Elder does not hold the High Priesthood; on the contrary, an Elder holds the Melchizedek priesthood. (Doc. and Cov., sec. 107:7), just as does a Seventy, High Priest, or an Apostle. (See *Era*, vol. 4, page 394). The Elder's authority is specially defined in sec. 107:10, 11, 12, Doc. and Cov., but the title is also a general one, applying to all who hold the High Priesthood, in which latter case the regular offices, such as an Apostle, High Priest, Seventy, define the special duties.

"The office of Bishop is an appendage to the High Priesthood; because no one but a lineal descendant of Aaron can act as a Bishop unless he is a High Priest in the Melchizedek Priesthood. (Doc. and Cov., sec. 107:69, 71.) The office of Elder is an appendage to the High Priesthood in the same way that Teachers and Deacons are appendages to the Aaronic Priesthood. (Doc. and Cov., sec. 84:30.) And as ALL OTHER AUTHORITIES OR OFFICES IN THE CHURCH are appendages to the Melchizedek Priesthood. (Doc. and Cov., sec. 107:5.) Or as the Aaronic Priesthood as a whole is an appendage to the Melchizedek Priesthood. (Doc. and Cov., sec. 107:14)"—*Improvement Era*, vol. 6, No. 4, page 312.

THE BISHOPRIC COMES BY INHERITANCE.—It was pointed out in previous lessons that the Lord, through Moses, set apart Aaron and his sons, and their descendants after them, to stand at the head in the Priest's office for the generations to come. "And the *Priest's* office shall be theirs for a perpetual statute." (Ex. 29:4-9.) "Their anointing shall surely be an everlasting Priesthood throughout their generations." (Ex. 40:15.) The Lord has reconfirmed this promise to Aaron and his sons in our day, which is evident from the following:

“And if they be literal descendants of Aaron, they have a legal right to the Bishopric, if they are the firstborn among the sons of Aaron. For the first born holds the right of *presidency* over this Priesthood, and the *keys or authority of the same*; no man has a legal right to this office to hold the key of this Priesthood, except he be a literal descendant and the firstborn of Aaron.”—(Sec. 68:16-18.)

From the above scripture it will be seen: (1) that the right of this Presidency descends from father to son; (2) that a literal descendant of Aaron has a legal right to the Bishopric, or Presidency, provided he is the oldest descendant and firstborn; and, further, (3) that the firstborn holds the keys of this ministry; and also, (4) that no man can legally hold the keys of this office except he be a literal descendant and firstborn of Aaron.

CONDITIONS AND QUALIFICATIONS.—Even a firstborn literal descendant of Aaron must be a worthy man and be called, ordained and appointed by the First Presidency of the Church, before he can officiate in the Bishop’s office. “And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their Priesthood;

“But by virtue of the decree concerning their right of the Priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the

above-named Presidency.”—(Sec. 68:20, 21.)
Read also sec. 107:13-17; 124:141.

HIGH PRIESTS MAY OFFICIATE AS BISHOPS.
—In the event that no literal seed of Aaron makes a claim to the Bishopric, or in other words, when no rightful descendant is found or designated by the First Presidency, a High Priest is to be chosen for this position; which fact is clearly shown by the following:

“There remaineth hereafter, in the due time of the Lord, other Bishops to be set apart unto the Church, to minister even according to the first; wherefore, they shall be High Priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron.

“But as a High Priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, *he may officiate in the office of Bishop* when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the First Presidency of the Melchizedek Priesthood.”—(Sec. 68:14, 15, 19.)

Since the organization of the Church to the present, High Priests have universally been selected and appointed Bishops, and this procedure will probably continue until the Lord, through His authorized servants, shall designate the sons of Aaron.

COUNSELORS.—A literal descendant of Aaron may “act in the office of Bishop independently, without Counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel.”

(Sec. 107:76.) But a High Priest, acting as Bishop, must have Counselors.—(Sec. 107:72; 124:141.)

TWO CLASSES.—With reference to powers and jurisdiction there are two classes of Bishops:

(1) General Bishops, and (2) local Bishops.

Among the general Bishops there are different grades; as (a) the Presiding Bishop over all the Bishops and Lesser Priesthood of the whole Church, which office is now held at this writing by Presiding Bishop Sylvester Q. Cannon and Counselors; (b) Bishops, whose jurisdiction is quite extensive or special, yet not over the whole Church, as the callings of Bishops Edward Partridge and Newel K. Whitney in the early days of the Church, and subsequently that of Bishop George Miller. (See Secs. 41:9, 10; 72:8; 84:112, 113; 124:20, 21); and (c) Bishop's agents, as Sidney Gilbert. (Secs. 53:1-4; 57:6, 8-10, 14, 15.)

Of the local Bishops there is but one grade of the class—Bishops of wards or small jurisdictions.

THE PRESIDING BISHOP.—He holds the Presidency over the Aaronic Priesthood and the *keys* or authority of the same. (Sec. 68:17.) “And again, no Bishop or High Priest who shall be set apart for *this ministry*, shall be tried or condemned for any crime, save it be before the First Presidency of the Church.”—Sec. 68:22, 24.

LOCAL OR WARD BISHOPS may perform all

the duties of the Lesser Priesthood mentioned in previous lessons.

They are common judges in Israel, (secs. 107: 72, 75; 58:17, 19), and they preside over a Bishop's Court when transgressors are to be tried. Bishops, however, do not try Bishops; these officers can be tried only by the First Presidency, or by a High Council by the direction of the First Presidency.

TRIAL AND APPOINTMENT OF WARD BISHOPS.—“In regard to the appointment and trial of Ward Bishops, it appears that they stand in the same relationship to the Presidents of Stakes as the early Bishops did to the First Presidency who presided over the Stake at Kirtland; but that those Presidents should consult with the First Presidency on these and other important matters, and officiate under their direction in their several Stakes.”—Items on Priesthood, by President John Taylor.

The decision of a Bishop's Court cannot go so far as to cut a man off the Church who holds the Melchizedek Priesthood; in such case it can dis-fellowship only. (For further information relating to the procedure in Bishop's Courts, see chapter thirty-one.)

The Bishop presides over a quorum of forty-eight Priests, and sits in council with them.—Sec. 107:87, 88.

BISHOPS AS PRESIDENTS OF WARDS.—The person who presides over a ward acts in two capacities; first, he is a Bishop in that he officiates in the Aaronic Priesthood; second, he is a President in that he acts as a High Priest, presiding over all councils, quorums, and members generally holding the Melchizedek Priesthood within his

ward. A Bishop then virtually holds two offices: he is a President of the Lesser Priesthood of a ward, and also President of the members, and of the High Priesthood generally, and of all auxiliary organizations within his jurisdiction. However, in the ordinary acceptation, the word *Bishop* covers both these grounds.

SELECTING WARD BISHOPS.—The following is the usual procedure in selecting ward Bishops: (1) The Stake Presidency chooses a suitable man for the position. (2) The name of the person so chosen is presented to the High Council for approval. (Sec. 20:67.) (3) After being passed upon by the Stake Presidency and the High Council, the name is presented to the First Presidency of the Church. (4) If the First Presidency approve of the selection, the person is informed of his call, to ascertain if he accepts the appointment. (5) If he accepts, his name is presented to his ward. (6) And if the people approve, by their vote what has been done, he is ordained. (Sec. 124:141-144.) The First Presidency, however, may appoint and ordain a person direct to this office, subject to the approval of the Saints. In the selection and ordination of ward bishops Apostles often represent the First Presidency.

PROGRAM CONCLUDED:—This chapter finishes the subject of the Lesser Priesthood. A general review, either written or oral, may now be profitably held. Make it searching. 2. If the lesson is too long for one session divide it into two or more. 3. Before finally closing, the officers of the quorum should inspect the roll, the minutes, and other records to insure their correctness and completeness. 4. Dismissal.

SUPPLEMENTARY WORK AND REVIEW

1. Name the highest office in the Aaronic Priesthood. By what right does a ward Bishop preside over members holding the Melchizedek Priesthood in his ward?

2. The Bishopric, viewed as a whole, comprises the authority of and presidency of the Aaronic, or Lesser Priesthood. This Priesthood gives authority and power to officiate in all temporal or business affairs of the Church, together with the right to administer in many of the spiritual blessings of the Gospel. The term *lesser* is by no means indicative of unimportance, but rather is one that denotes a significant part of the Holy Priesthood—something joined to or growing out of the Higher or Melchizedek Priesthood. With the Bishopric resides the keys and Presidency of this Priesthood. *Holding the keys* means the right, power, and authority to *officiate* in *any* and *all* the offices belonging to this order, and also the right to *ordain* others to this ministry.

3. The offices of special Bishops, and Bishop's agents, provided for in the Doctrine and Covenants, are not now filled on account of the more perfect organization of stakes and wards. But should the necessity arise men would be appointed to fill them. Name the grades of general Bishops; of local Bishops. Into how many classes may Bishops be divided? Name the classes.

4. The crowning authority of the Priest's office is the Bishopric, and the Lord has renewed His covenant in this generation with the Levites, and particularly with the house of Aaron. Quote passages from the Old Testament and the Doctrine and Covenants to prove that the Presidency of the Bishopric comes by inheritance to the firstborn sons of Aaron. What are the conditions under which a firstborn lineal descendant of Aaron has right to the Bishopric? (Sec. 68:20, 21.) Explain why High Priests at present act as Bishops. What Bishops may act independently without Counselors?

5. "The position which a Bishop holds, depends upon his calling and appointment, and that, although a man holding the Bishopric is eligible to any office in the Bishopric, yet he cannot

officiate legally in any, except by election, calling and appointment."—Items on Priesthood by President John Taylor. What two important offices does a ward or local Bishop hold? How are ward Bishops generally selected?

6. Before what council or court would a Presiding Bishop of the Church be tried for crime? What Bishops are designated "common judges of Israel?" Why cannot the decision of a Bishop's Court go so far as to cut a man off from the Church who holds the Melchizedek Priesthood? What is the difference between disfellowshipping and excommunication?

REFERENCES.

1. "Items on Priesthood," by President John Taylor, is a very comprehensive treatise on the Aaronic Priesthood with the rights and powers belonging thereto.

2. Read from "Notes on Church Government" for additional information on the jurisdiction, rights, powers, duties, etc., of the Presiding Bishopric of the Church—Chapter twenty-nine.

PART II

NOTES ON CHURCH GOVERNMENT

CHAPTER FOURTEEN

SOVEREIGNTY

DEFINITION.—In every independent government or society there must of necessity be an authority, or power, from which the whole law, including its administration, ultimately proceeds. *Sovereignty* may thus be defined as the highest authority or power in any government.

Of course God's sovereignty is over the whole universe now and at all times; only in a restricted sense do we mean that He is not omnipotent in the nations of the earth. Whatever governments now exist are by His permission.

KINGDOM OF GOD NOT YET SOVEREIGN.—By the sovereignty of any state or nation is meant that it has no superior as ranking with others. In the sense, therefore, of its having complete power and universal sway, we maintain that the Kingdom of God is not fully established, because, now as in the days of old, the Saints "Render to Caesar the

things that are Caesar's, and to God the things that are God's." But when the King of kings shall come in the brightness of His glory He will mount the throne of His power and wield the sceptre over earth's dominions as He does now in heaven. He is the Great Sovereign, from Him ultimately shall emanate all authority permitting men to rule among the nations.

NOTES BEARING ON THE SUBJECT.—"*Sovereignty* is the supreme, absolute, uncontrollable power by which any state is governed."—Cooley.

"*Sovereignty* is the political authority whether vested in a single individual or in a number of individuals to order and direct what is to be done by each individual in relation to the end and object of the state."—Halleck.

"It is essential to the modern conception of sovereignty that it should be exclusive of any other human superior authority, should be wielded by a determinate person or organization of persons, and should be on the whole habitually obeyed by the bulk of the community."—Century Dictionary.

SCRIPTURAL REFERENCES.—"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all."—I Chr. 29:11.

"The Kingdom is the Lord's; and He is the governor among the nations. All they that be fat upon the earth shall eat and worship; all they that go down to the dust shall bow before Him; and none can keep alive his own soul."—Psa. 22:28, 29.

"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one and setteth upon another."—Psa. 75:6, 7.

"I have made the earth, the man and the beast that are upon the ground by my great power and by my outstretched arm, and have given it to whom it seemed meet unto me."—Jer. 27:5.

"His kingdom is an everlasting kingdom, and his dominion is from generation to generation. The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—Dan. 4:3, 17.

"God that made the world and all things therein, seeing that He is the Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life and breath and all things. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17:24, 26.

"There is one lawgiver, who is able to save and destroy."—James 4:12.

SUPPLEMENTARY WORK AND REVIEW

1. Write a short paragraph setting forth your own definition and understanding of sovereignty. What is the meaning of the word "commonwealth?" What is the broadest signification attached to the name and title, "The United States of America?" Why do other nations not interfere with the governmental affairs of our country? In the recent treaty with Spain by which the United States came in possession of the Philippine Islands, what rights were ceded besides the ownership of the soil? In this connection point out an important feature in the treaty with the State of Panama regarding the canal strip.

2. In this country which is sovereign—the law or the people?

3. Express your views as to whether the Church and Kingdom of God is at present sovereign.

CHAPTER FIFTEEN

GOVERNMENT

ANALYSIS OF THE TERM.—The term is derived from the Latin *gubernare*, to govern, and the suffix-*ment*, denoting that which does something. Government denotes guidance, direction, regulation, management, control. It also means “the exercise of authority in the administration of affairs of a state, community, or society; the authoritative direction and restraint exercised over the actions of men in communities, societies, or states.” The word stands also for the governing body of persons in a state or religious community; the executive power; the administration. This term has also other meanings and applications.—See Cen. Dic., page 2, 582.

For the better analysis of the term it may be considered under two heads: *Authority and Law*.

AUTHORITY IS LEGAL OR RIGHTFUL POWER to act or command, as exercised by a person through virtue of his office, trust, or calling, whether original or delegated. Agency is another form of the term. In Church government Priesthood stands for authority. “The Melchizedek Priesthood holds the right of Presidency: and has power and authority over all the offices in the Church in all the ages of the world.” (Doc. and

Cov., sec. 107:8.) "By what authority doest thou these things, and who gave thee this authority?" (Mark, 11:28.) Authority is that which creates office, and a person who is clothed or invested with authority becomes an officer. One can scarcely think of authority without associating it with a person or persons to whom are assigned certain positions, or duties by a higher power.

SCRIPTURAL QUOTATIONS.—"Inasmuch as I am the apostle of the Gentiles, I magnify mine office."—Rom. 11:13.

"Verily I say unto you, I now give unto you the officers belonging to my Priesthood that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of my only Begotten Son. The above officers I have given unto you, and the keys thereof, for helps and for government, for the work of the ministry, and the perfecting of my Saints." (Doc. and Cov., sec. 124:123, 143.) (For an enumeration of officers belonging to the Church, see Doc. and Cov., sec. 20.)

"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4:11, 12.

LAWS AND OFFICERS.—Government, therefore, consists on the one hand of officers and rulers invested with power and authority to act in the field of their respective duties. On the other hand it consists of rules, regulations and laws laid down by the governing power, to serve as a guide, and to be obeyed by all who come under the authority of the community, society or state as the case may be. Government, then, comprises the whole body of

constituted *Authority* and *Law* controlling the body politic or body religious.

QUOTATIONS.—“Law is a rule of action prescribed by authority, especially by a sovereign or by the state, or as a law of God.”—Ency.

“We must define laws to be Rules of Conduct which we are morally bound to obey, or, more briefly, Commands imposed by Rightful Authority.”—Sedgwick.

SUPPLEMENTARY WORK AND REVIEW

1. Illustrate in various ways your idea of what government is. What is the difference between a “rule,” and a “law?”

2. What would be the result in your city, county, or state, if there were no laws? What would likely follow if there was an abundance of law but no officers? What might truthfully be said of any community that had an excellent code of laws, without a sufficient number of conscientious officers to administer the laws?

CHAPTER SIXTEEN

KINDS OF GOVERNMENT

Governments may be divided in several ways that will throw light on their nature. When it is desirable to show who holds the supreme authority or sovereignty, the five-fold division given below may be adopted; and as the Kingdom of God is a Theocracy its chief features will be more manifest by placing it in contrast with the other forms of Government.

PATRIARCHAL GOVERNMENT.—The first two syllables of this word are from the Latin, *pater*, meaning father, and *archos*, signifying chief. By derivation, therefore, patriarchal government means government by a father or chief of the tribe. The meaning of the term is extended so as to include also the father or ruler of a family, one who governs by parental right; as Abraham, Isaac, and Jacob, and also those worthies who were heads of families before the flood. “And the patriarchs, moved with envy, sold Joseph into Egypt, but God was with him.”—Acts 7:9.

“*The patriarchal theory of society is, as I have said, the theory that society has its origin in separate families, and is held together by the authority and protection of the eldest valid male descendant.*”—Maine.

MONARCHY is government by a single person

who is king or monarch. The term is derived from *mono*, a Greek word meaning single, or one, and *archos* meaning chief or head ruler. If the monarch is limited by laws the government is a limited monarchy, but if not the government is an absolute monarchy.

"The Obvious definition of a monarchy seems to be that of a state in which a single person, by whatever name he may be distinguished, is intrusted with the execution of the laws, the management of the revenue, and the command of the army."—Gibbon.

AN ARISTOCRACY means literally the rule of the best; hence government by the best men of the state. It is a form of "government in which the supreme power is exercised by those members of the state who are distinguished by their rank and opulence. When the ruling power is exercised by a very few of this class to the exclusion of all others the government becomes an oligarchy."

"Between the aristocracy and the working people had sprung up a middle class, agricultural, and commercial."—Ency.

DEMOCRACY.—This is a government by the many or the people, and indicates that the sovereign power is in the hands of the whole people. The term is derived from the Greek, *demos*, signifying the *people*. Where a pure Democracy prevails all the people participate in public affairs: coming together at one place to choose officers, discuss public questions, and enact laws for the

whole body. Athens, anciently, and the canton of Appenzell in Switzerland, and some of the towns of New England, are instances of democracies, though today there is no considerable state or nation governed on the basis of pure democracy.

"The Sovereign, or a single person, is or should be called a Monarch; if a small group of considerable dimension, an Aristocracy; if very large and numerous, a democracy."—Maine.

A REPUBLIC is a representative democracy. The word means the public weal, the commonwealth. The sovereign power is delegated power. The people of a republic govern themselves by means of chosen men called representatives. In a democracy the people govern directly; in a republic they govern indirectly. A republic, "is distinguished from a monarchy on the one hand, and generally from a pure democracy, on the other. In the latter case the mass of citizens meet and choose the executive who is usually chosen directly, either by an Electoral College as in the United States, or by the National Assembly as in France."

"We may define a republic to be a government which derives all its powers directly or indirectly from the great body of the people, and is administered by persons holding their offices during pleasure for a limited period; or during good behavior."—Madison.

A THEOCRACY literally means government by God. *Theos* from the Greek meaning God, and *krateo*, to rule. The word signifies that God is the Sovereign, the source of all authority and

power. It is that form of government in which God is recognized as the supreme temporal as well as spiritual ruler of the commonwealth or body religious; and in which His laws, commands and regulations are taken as the statute book of the Church and Kingdom.

"Thus, the Almighty becoming their King, in as real a sense as He was their God, the republic of the Israelites was properly a Theocracy."—Warburton.

"The Kingdom of God existed at the outset in a national form, in the form of a theocratic state."—G. P. Fisher.

Such in ancient times was the government of Enoch; also of the ancient Jews; of the Nephites for many years after Christ; and such today is the government of the Church of Jesus Christ of Latter-day Saints, so far as the laws and regulations of the Church govern the actions of its members.

When the statement is made that Theocracy is "government by God" it is not intended to convey the idea that the Almighty administers that government in person, but that he directly establishes His government, institutes its laws, and then administers it by men called to officiate in His name: in other words, by a Priesthood ordained for this purpose. Theocracy as we behold it in the Church and kingdom of God today, is very comprehensive in that it expresses much that belongs to other forms of government. It has within it the element of Democracy and may be styled a Theo-Democracy, because the members of the Church have a

vote or voice in the choosing of officers and on important matters. (Doc. and Cov., sec. 20:65; 38:34; 41:9; 73:2; 104:72.) The representative form or Republicanism is also manifest in the administrative duties of many of the officers of the Church.—(Secs. 58:48; 63:45, 107 and 124:124; 145.)

SUPPLEMENTARY WORK AND REVIEW

1. What government today most nearly represents a Patriarchal government? Name a government of the old world that best typifies a Monarchy? What branch of the English Parliament represents an Aristocracy? Describe a pure Democracy. Why do we call our own government a Republic?

2. Describe a Theocracy. Why do we sometimes say that the Church of Jesus Christ of Latter-day Saints is a Theocracy? Explain why it is also called a Theo-Democracy.

3. Under which of the five kinds of government, named in this chapter, would family government be classed?

CHAPTER SEVENTEEN

CHURCH AND KINGDOM OF GOD

FOR THE PURPOSE OF STUDY this term may be separated into two subjects—the “Church,” and the “Kingdom;” though in the Scriptures these terms are used interchangeably, both signifying in a general sense the same thing. It will therefore be owing to the viewpoint taken, whether there is really a distinction of meaning.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS is a body of religious worshipers; a divinely organized body acknowledging Jesus Christ as its Founder and Head. Looking at it in one way the Church is an ecclesiastical community, comparable to the state or nation, this from the fact that its members subscribe to certain definite authority, law and regulation. It may be divided similarly in some respects to the political divisions of a state—into stakes, wards, districts, branches; and though its members be scattered abroad upon the earth yet in aggregate the Church is in a wide sense one distinct, visible, organic body. When viewed, therefore, in a governmental aspect, all its individual members must be looked upon as one great, collective whole.

SCRIPTURAL QUOTATIONS.—“The rise of the Church of

Christ in these last days, one thousand, eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandment of God, in the fourth month, and on the sixth day of the month, which is called April."—Doc. and Cov., sec. 20:1.

"Then they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls. And the Lord added unto the Church daily such as should be saved."—Acts 2:41, 47.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For the body is not one member, but many."—I Cor., 12:12, 14.

THE KINGDOM OF GOD, while it stands for all that the Church embraces, may, in addition, be looked upon as being more comprehensive in its scope as an organized government. The Church might be called the nursery of the Kingdom; the Church, so to speak, produces largely the material for the Kingdom. This phrase carries with it the idea of temporal as well as spiritual power. It signified the personal reign of the King of kings and Lord of lords upon the earth. It is well known that, with rare exceptions, the Saints, or members of the Church, have been subject more or less to temporal governments. But when the Kingdom of God is established fully the inhabitants of the whole earth will be within its dominion.

Perhaps the name which brings out most fully the meaning of a divine, universal empire is that of the "Kingdom of Heaven." This term com-

prehends all that is signified by the Church of the First Born in Heaven, and the Church and Kingdom of God on the earth, including all peoples and nations whatsoever.

NOTES AND SCRIPTURAL REFERENCES.—“The Kingdom of God will grow out of this Church. * * * When the Kingdom of God is established upon the earth people will find it different from what they now imagine. Will it be in the least tyrannical and oppressive towards any human being? No, it will not, for such is not the Kingdom of God.”—Brigham Young.

“We believe this Church will prepare the way for the coming of Christ to reign as King, and that this Church will then develop into the Kingdom of God.”—Wilford Woodruff.

“Call upon the Lord that His Kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of His glory, to meet the Kingdom of God which is set up on the earth. Wherefore may the Kingdom of God go forth, that the kingdom of heaven may come, that Thou, O God, mayest be glorified in heaven, so on earth, that Thy enemies may be subdued; for Thine is the honor, power and glory, for ever and ever. Amen.”—Doc. and Cov., sec. 65:5, 6.

SUPPLEMENTARY WORK AND REVIEW

1. In the ordinary acceptance of the term, what is a church? What is a kingdom?

2. How is it that church government can exist within the jurisdiction of other governments? When the Kingdom of God is fully established will all the people be under its dominion? Will all people be members of the Church of Christ?

3. Do you believe that the U. S. Constitution will be an instrument of government when the Kingdom of God is supreme on the earth? Why?

4. Read articles in Contributor, vol. xi, pages 161 and 196, by President Brigham Young and President Wilford Woodruff.

CHAPTER EIGHTEEN

STAKE AND WARD DIVISIONS

THE STAKE.—The Prophet Joseph uses this term in a sense entirely new from its common acception. A Stake of Zion is a geographical, numerical and governmental division of the Church. The first introduction we have of this word as implying certain territory for governmental purposes and habitations for the Saints, was when Kirtland was consecrated “for a Stake of Zion,” April 26, 1832. (Sec. 82:14.) Prior to that time, and even now, with but few exceptions, the dictionaries gave it other meanings: as “a post or slab of wood sharpened at one end and firmly set in the ground,” as a verb, “to support with stakes, to mark the limits off with stakes;” and other meanings still further removed from the sense in which it is now used in the Church.

Isaiah uses it as a figure of speech in which he makes Jerusalem a tent with its stakes and cords stretching out the curtains, and the stakes marking off the boundary of space the tent occupies. “Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the *stakes* thereof shall ever be removed, neither shall any of the cords thereof be broken.” (Isa. 33:20.)

Again, prophesying of Israel when in the latter times they would need more room, he says: "Enlarge the *place* of the tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy *stakes*." (Isa. 54:2.) The implied comparison in this metaphor is that the stakes and cords mark off or broaden the boundary of their habitation. The Lord uses similar language in a revelation: "For Zion must increase in beauty, and in holiness: her borders must be enlarged, her *stakes* must be strengthened." (Sec. 82:14.) "Until the day cometh when there shall be found no more room for them; and then I have other places which I will appoint unto them, and they shall be called *Stakes for the curtains* or for the strength of Zion."—Verse 21.

PARTIAL LIKENESS TO STATES.—When endeavoring to show the relationship between the stakes and Church Government as a whole, our Elders sometimes make the comparison similar to the relationship existing between the individual States and the Federal Government. This may serve to throw light on the subject but the analogy cannot be carried very far, because originally the Church Government was not made up of independent stake governments, as was the case with the Federal government and the thirteen American colonies. If the Federal government were to be dissolved, the States would doubtless remain independent commonwealths; not so the stakes; for

if the Kingdom of God were to be driven into the wilderness, stake governments would likewise vanish. The simple fact is, the stakes are merely subdivisions of the government of Zion. They did not exist until after Church government was established, but were afterwards erected out of the territorial and spiritual domain of the Kingdom. They were thus "consecrated" to be a strength in the government of Zion, and an extension of her borders.

STAKE OFFICERS.—The chief powers of government are exercised first by three High Priests—a President and two Counselors—forming a quorum, or council, or the Presidency of the Stake. Besides executive powers there is also legislative and judicial authority conferred upon them, and they act in all three departments or callings as duty or occasion require. In a local sense they are the head of the Stake government. But the general authorities have the right to direct the affairs of any Stake or reach out to and counsel or call into service any individual member thereof, as wisdom may suggest.

The next important body is the High Council. This is primarily a judicial council or court, consisting of twelve High Priests presided over by one or all three of the Stake Presidency. This body besides adjudicating cases of difficulty that may arise in a Stake, has other duties to perform in connection with, and under the direction of, the Presidency.

There is organized in each Stake also a High Priests' Quorum, comprising all the High Priests whether they hold presiding official positions or not. This quorum is presided over by three of their number—a President and two Counselors. Out of this quorum are selected all the men appointed to the higher offices of the Stake and Bishopric of Wards.

Other officers are: the Stake Clerk, the Clerk of the High Council, Clerk of the High Priests' Quorum, and Tithing Clerk. This subject will be further treated under the head of Presidents of Stakes.

THE WARD is a still smaller subdivision of the Church and is the unit of the Stake. The Ward is the outgrowth of what was known in early days as *branches* or *churches*. These separate organizations were then spoken of as "the church at Fayette," "the church at Colesville," "the church at Harmony," "at Kirtland," and so on, and meant then about what *Ward* means now, though the organizations referred to were not so complete as are our Wards. Warren A. Cowdery was appointed a presiding High Priest over the Church at Freedom. (Sec. 106:1; 20:66, 67.) For presiding Elder see sec. 20:81, 84. At first the churches were presided over by Priests, or Elders, similar to the way branches are governed today. Later High Priests were set over large or numerically strong churches, with counselors to assist them. And today the wards are presided over in

the same manner by three High Priests—a President and two Counselors—thus forming the Presidency of the Ward. But as each Presidency of a Ward also holds another important office—the Bishopric—the title of “Bishop” overshadows that of “President.” The head of the Ward, therefore, is almost universally called the *Bishop*. The Ward may comprise any number of members up to ten or fifteen hundred souls.

BRANCHES are still smaller subdivisions of the Church. In localities where the members are living far apart, and are not numerous enough to sustain a Ward organization, a branch is usually organized. Its head would be a presiding Elder or Priest.

MISSIONS AND DISTRICTS are also subdivisions of the Church temporarily established in parts of the world where missionary work is being carried on. They are usually presided over by a President who may or may not have Counselors. Their purpose is to facilitate the work of proselyting, to keep in order the work of the ministry, and to look after the spiritual and temporal welfare of the Saints abroad.

SUPPLEMENTARY WORK AND REVIEW

1. How many Stakes are now organized throughout Zion? Give the boundaries of the Stake wherein you reside. What is the population of your Stake? Its name?

2. Where is the seat (headquarters) of your Stake government? Name the officials of your Stake. Name the prin-

cial quorums and councils of a Stake. Name the officers of the Stake and auxiliary organizations.

3. Give the size and boundaries of your Ward. Who is the present Bishop? What is the population? Give a list of Ward officers.

4. Describe a branch organization. Name a prominent mission or district of the Church.

CHAPTER NINETEEN

SOURCE OF AUTHORITY

AUTHORITY GIVEN ANCIENTLY.—“Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” (Amos, 3:7.) Whenever the Almighty has had in view a dispensation of His Gospel, or an important matter to introduce, He has invariably revealed His secret to man, then, through human agency, has carried forth His plan. When we say that a Theocracy is government by God, we mean that God is the Lawgiver, and his laws are administered by men called by Him.

At the beginning of man's career on the earth, Adam was instructed by God in person and by holy angels. He was taught the principles of sacrifice and repentance; he was taught also the ordinance of baptism and the reception of the Holy Ghost, and then authorized and commanded to declare these things in the earth.

“And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world until the end thereof.”—(Pearl of Great Price, Moses, chap. 5:59.)

Noah had a dispensation given him, and what he did in warning the world, and so saving his

own house and repeopling the earth, he did by the authority and direct command of the Lord.

Abraham, obeying the voice of the Lord, left the land of Ur, of Chaldees; for the Lord said to him, "Get thee out of thy country unto a land that I will show thee, which I will give unto thy seed after thee for an everlasting possession. Therefore my hand shall be over thee and I will make of thee a great nation."—(P. of G. P., page 57.)

Another example was that of Moses, who was called from the burning bush to be a deliverer for Israel. "Come now therefore," said the Lord to Moses, "and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."—(Ex. 3:10.)

When the time came in the wisdom of the Lord for nations to be planted upon this continent, the brother of Jared was called directly to lead his people forth. Subsequently, Lehi was called to a similar work. There was no exception to the rule when the great Latter-day Work was to be ushered in. Joseph Smith was the chosen instrument; and as the authority to set up the Church was a new dispensation to the present generation, we may now briefly note its development.

AUTHORITY FOR THE LATTER-DAY WORK.—In the spring of 1820, Joseph Smith received a visit from God the Father and His Son Jesus Christ, which glorious manifestation came to him in an answer to prayer. He beheld that the Father

was a personage and that the Son was in the express likeness of the Father. Joseph was told not to join any of the sectarian churches. He received at the same time other instructions which the Lord was pleased to give him. At this date he was in his fifteenth year. On the evening of September 21, 1823, he was visited by a heavenly messenger sent from the presence of God, whose name was Moroni. Joseph was told by Moroni that God had selected him to do a great work, among other things to translate and publish a record written on metallic plates, giving an account of the ancient inhabitants of this continent, which record is known to us now as the Book of Mormon. The book contains a fullness of the everlasting Gospel delivered by Jehovah to the ancient inhabitants of the Western Continent. On the 22nd day of September, 1827, Joseph received the plates, and soon after began their translation, which he continued as circumstances would permit until the record was finished. In the spring of 1830 the Book of Mormon was published in the English language. Since then it has been translated into many languages and introduced to many people.

This precious volume comes to this generation therefore by the power, authority and commandment of God; "which was given by inspiration and is confirmed to others by the ministering of angels, and is declared unto the world by them. Proving to the world that the Holy Scriptures

are true, and that God does inspire men and call them to His holy work in this age and generation as well as in the generations of old. Thereby showing that He is the same God today, yesterday, and forever.”—(Doc. and Cov., sec. 20:11, 12.)

AARONIC PRIESTHOOD CONFERRED.—Oliver Cowdery assisted Joseph Smith in the translation—he was scribe for the Prophet. On the 15th day of May, 1829, while engaged in this work, they went into the woods to pray and to enquire of the Lord respecting baptism, which they found mentioned in the translation of the plates.

“While we were thus employed, praying and calling upon the Lord,” says Joseph, “a messenger from heaven descended in a cloud of light, and having laid hands upon us, saying: ‘Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.’”

“He said that this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterward that he should baptize me.”

The messenger who visited them on this occasion and conferred this Priesthood, said his name was John—John the Baptist—and that he acted under the direction of Peter, James and John, (“History of the Church,” vol. I., pages 39-40.)

Here was power and authority given in the

bestowal of the Aaronic Priesthood. There were mentioned at the time of ordination the following cardinal principles as comprehended by this Priesthood:

1. The keys of the ministering of angels;
2. The authority to preach the Gospel of repentance and
3. To baptize by immersion for the remission of sins.

Besides the above powers many others are included which have been made known by later revelations.

MELCHIZEDEK PRIESTHOOD CONFERRED.—During the following June, the Holy Melchizedek Priesthood, as previously promised, was conferred on Joseph Smith and Oliver Cowdery, by Peter, James and John: these latter having received it from Jesus Christ when He ministered here in the flesh. The following passages from the Doctrine and Covenants, attest the divine sanction of the claim by Elders in this dispensation to the Melchizedek Priesthood:

“Which commandments were given to Joseph Smith, Jr., who was called of God, and ordained an Apostle of Jesus Christ, to be the first Elder of this Church. And to Oliver Cowdery who was also called of God, an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand.”—(Sec. 20:2, 3.)

“And also Peter, James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto

them. Unto whom I have committed the keys of my kingdom and a dispensation of the Gospel for the last time; and for the fullness of times, in which I will gather together in one all things, both which are in heaven, and which are on earth."—(Sec. 27: 12, 13.)

Thus in these two Priesthoods are contained all the keys, powers, authorities, and all rights to ordinances, confirmations, and blessings of the Church and Kingdom of God on the earth; whatever rightful powers a man may therefore exercise with regard to his fellow-men in the Church and Kingdom is exercised by virtue of this delegated authority, an authority which is known as *the Holy Priesthood after the order of the Son of God*.

SUPPLEMENTARY WORK AND REVIEW

1. Prove that the acts of civil officers in order to be legal and binding, must be founded on the authority of the government. Likewise prove that the acts of ecclesiastical officers to be lawful and of force, must be Divinely authorized.

2. Point out the authority of Adam, Enoch and Noah as servants of God and ministers to men. Trace the authority of Moses as a leader of Israel and a lawgiver. Also Christ and His apostles.

3. Give evidence that Joseph Smith, Jr., was commanded of God to lay the foundations of His Church—the great latter-day work.

CHAPTER TWENTY

POWERS OF GOVERNMENT

CLASSIFICATION OF POWERS.—Evidently the right to make a law, the right to enforce a law, and the right to determine or interpret a law, comprehends in a wide sense all the powers of any government whatsoever. In civilized nations these powers are usually classified in the terms Legislative, Executive, and Judicial. If there is a government where all these powers are vested in one person, in a few persons, or even in many persons, it may justly be pronounced a *Tyranny*. The tendency in modern governments is to distribute these powers among different agents. In comparing the functions of one government with those of another the tendency will always be to compare the one under investigation with the one best understood by the investigator. An American, for example, will naturally compare all other governments with his own—using it as a measuring rod; so with the Englishman, the Frenchman and others. The Church and Kingdom of God, having its seat of government within this nation and its members being citizens thereof, they would, as a matter of fact, examine any other form of government in the light of theirs.

THE THREE POWERS.—These are described

as separate individual, and co-ordinate in the government of the United States; but that they are so either in theory or practice is not a fact; all that can be said is that they are more widely separate and distinct in our government than in any other. In England the division is less discernible and in France still less. Usually, too, the legislative department is the most important, as the other two spring out of it. What can be said, then, of this division in Church Government? In the first place, there is in the Church no department established exclusively for the legislation: no body of persons, no council nor quorum is set apart specifically to make laws and regulations for the Church. One of the prime characteristics of a Theocracy is that the Sovereign is the Law-giver; hence the great body of laws existing at any time in the Church will be those given by God; either as revealed through His servants or written by His own finger. The laws, rules, covenants, commands, regulations, and the like, contained in the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, constitute the fundamental law or constitution of the Church. (We except, of course, those laws that have been fulfilled or set aside by the Lord—notably the law of carnal commandments.) These laws coming from the mouth of God directly may be styled general or primary laws. They are of such a high order and so fundamental in their nature that none but an allwise mind can frame them, simple though they may seem.

But there is a set of laws given in the Church which are of a minor character, or special in their nature. It is true, however, that even in the making of these lesser laws and regulations the direction of the Holy Spirit has aided. It is in the realm of these secondary, or special rules, regulations and laws that the legislative branch of the Church is manifest. Bearing in mind, then, the distinction between general acts, or laws proper, emanating from God, and special or secondary acts coming from the body of Christ through its servants, there need be no confusion by the student as to what comprises the legislative department in the Church.

THE LEGISLATIVE.—Who then are the law-makers for the Church in this minor or secondary sense? Briefly stated the answer is:

(1) Temporary organizations of the Priesthood for temporary purposes.

(2) The various bodies of Priesthood in their permanently organized capacity of councils or quorums; and,

(3) The body of the Church—the members thereof—in conference assembled.

Usually the authorities take the initiative by first framing, then passing upon a measure, and afterwards submitting to the body of the Church for acceptance or rejection. In thus performing the legislative function the people act in a purely democratic manner. It is true that in minor matters of direction and policy the Priesthood act alone

as representatives of the body of the Church, thus illustrating the principle of republicanism.

It is not our purpose at this point to go into detail on the subject of methods of legislation. This will better be left for a special lesson hereafter. Suffice it to say here that perfect justice and freedom are allowed in all matters wherein the people are authorized to act.

“And all things shall be done by common consent in the Church, by much prayer and faith, for all things you shall receive by faith.” (Doc. and Cov., sec. 26:2. See also secs. 20:63-66; 38:34; 41:9; 58:49; 73:2; 104:71, 72.)

THE EXECUTIVE.—The Executive branch of the Church is the most extensive and, we may say, the most important of the three powers of government. It should be understood by the student, however, that there is in the Church no formal and independent division of the executive branch, unless the members holding the Priesthood be considered that branch. It must be borne in mind also that while the most important duties of the Priesthood are of an executive character, it devolves equally upon the Priesthood to participate in the making of rules, regulations and laws, and to sit as judges to interpret such rules, regulations and laws, whether for the Church generally, or for individual members. The President of the Church is the chief executive; the President and his two Counselors form the head executive council or quorum in the Church. “The Melchizedek Priest-

hood holds the right of presidency and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things. The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the Church." (Doc. and Cov., sec. 107:8, 9; also sec. 124:125, 126.)

THE JUDICIAL.—This branch of government is also provided for in the Church organization, and the scheme is simple yet perfect to the end that justice, mercy and equity may be meted out.

The Judiciary of the Church comprises a system of courts vested in certain councils and special quorums. This subject is lengthily treated in Chapters 30 to 36, and will not be further discussed here.

SUPPLEMENTARY WORK AND REVIEW

1. Mention five fundamental sources of law governing the citizens of this country. How did these laws originate? What was the source of the laws that governed ancient Israel?

2. In what book may you find the laws, rules and regulations, that at present govern the members of the Church and Kingdom of God? Explain how the Church laws became established. Mention some rules and regulations not found in the standard books of the Church. How were these latter formulated?

3. Mention some of the chief executive offices of this nation. Name the chief executive offices of the Church. Show wherein the duties of the high officials of the Church are similar and yet dissimilar to the high executive officials of our government.

CHAPTER TWENTY-ONE

THE HOLY PRIESTHOOD

AUTHORITY DEFINED.—A person acting for and in behalf of another, as representative, deputy, substitute or attorney, is called an *agent*; and such action or instrumentality on the part of an agent is called *agency*. (1) Priesthood may be defined as the agency from God to man. (2) It is delegated authority and power. (3) It is power and authority to make and administer laws. (4) It is power and authority given to man that he may hold office in the Church and Kingdom of God and officiate in the ordinances thereof.

KEYS OF THE PRIESTHOOD.—Jesus said to Peter: “I will give unto thee the keys of the kingdom of heaven.” (Matt. 16:19.) And he said to Joseph in a revelation: “Unto you I have given the keys of the kingdom.” (Doc. and Cov., sec. 81:2.) And in many instances and at divers times has the Lord given His servants the keys for special purposes. The meaning of this term is better explained by illustration. Every High Priest, for instance, is eligible to presidency, either as Bishop or Stake President, or any other presiding office in the Priesthood; and he has all the general authority he needs to act in any of the positions named. But no High Priest acts in a presid-

ing capacity until he is called and inducted into office. (Doc. and Cov., sec. 27:5 to 13.)

The Priesthood gives a man a general authority to act in the name of the Lord; the *keys* of the Priesthood give him the special authority to act or administer in any particular office or calling. (See *Improvement Era*, vol. 4, No. 3, p. 230.) It will be remembered that none of the keys of the Priesthood are exercised except through office.

MELCHIZEDEK AND AARONIC PRIESTHOODS.—The revelation on Priesthood set forth in the Doctrine and Covenants, section 107, gives a succinct definition of this subject. A number of the first paragraphs are here quoted:

“There are in the Church two Priesthoods, namely the Melchizedek and the Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood is because Melchizedek was a great High Priest. Before his day it was called the *Holy Priesthood after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days called that Priesthood after Melchizedek, or the Melchizedek Priesthood. All other authorities or offices in the Church are appendages to this Priesthood. But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood.” (Verses 1 to 6.)

The following facts may be noted from the above quotations:

(1) There are *two Priesthoods* or grand heads: (a) the Melchizedek Priesthood, (b) the Aaronic, including the Levitical Priesthood.

(Whatever Priesthood the Levitical order comprehends it is included in the Aaronic.)

(2) The Melchizedek is the Holy Priesthood, after the order of the Son of God.

(3) All authorities or offices in the Church are appendages to, or grow out of, the Melchizedek Priesthood. (See diagram, page 108.)

(4) The Melchizedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the Church. (Sec. 107:9, 65, 66.)

(5) The Aaronic Priesthood is also called the Lesser Priesthood, and it is an appendage to the Melchizedek, (See verse 14). "Appendage" here means joined to or added.

The Levitical Priesthood was joined to the Priesthood of Aaron. In other words the tribe of Levites was given to Aaron and his family to assist them in the Priest's office throughout their generations. (See Numbers 3:5-10.)

OFFICES OF THE TWO PRIESTHOODS.—We quote again from section 107: "There are in the Church two Priesthoods, namely the Melchizedek and the Aaronic, including the Levitical Priesthood. * * * But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic, or Levitical Priesthood."

The meaning to be drawn from the above language is that there are but two Priesthoods. The next thought is that: "All other *authorities*

or *offices* in the Church are appendages to this [that is, the Melchizedek] Priesthood." * * "Of necessity there are presidents, or presiding *offices growing out of or appointed of, or from* among those who are ordained to the several *offices* in these two Priesthoods." (107:5, 21.)

These two Priesthoods give the general authority—all authority, in fact, but appended thereto and growing out of them are the various *offices*. The offices are *not parts* of Priesthood, but as is said, "All other authorities or offices in the Church are appendages to this Priesthood." (107:5.)

Office means the service or duty to be performed. For instance, "The office of an Elder comes under the Priesthood of Melchizedek." (107:7.) An Elder holds the Melchizedek Priesthood, not a fraction of it—and his Eldership or office assigns him certain duties to perform and marks out a definite line of work. What can be said of the office of Elder applies equally to the Priest's. It is important to remember that there are only two Priesthoods but many offices.

"An office in the Priesthood is a calling, like Apostle, High Priest, Seventy, Elder, and derives all its authority from that [the Melchizedek] Priesthood; these officers hold different callings, but the same Priesthood."—See Article by the First Presidency, *Improvement Era*, vol. V, page 549.

SUPPLEMENTARY WORK AND REVIEW

1. Give an example to show wherein an officer in the Church exercises the keys of his office and Priesthood. Give an

example to illustrate the fact that a man may hold an office and still not be authorized to exercise the keys of that office.

2. Give an account of the restoration of the Melchizedek Priesthood. Of the Aaronic Priesthood. Prove that there are two distinctive general Priesthoods. Show that both are everlasting, and administer in time and eternity.

3. How many primary or special offices are attached to, or spring out of, the Melchizedek Priesthood? The Aaronic Priesthood? What is the meaning of office? What is the meaning of "calling" in connection with Priesthood?

CHAPTER TWENTY-TWO

OFFICES BELONGING TO THE PRIESTHOOD

USE OF TERMS.—In the matter of terminology relating to the Priesthood there is much looseness of expression, which unfortunately leads to wrong ideas. It is not correct to say that such a person holds the Priesthood of Deacon, the Priesthood of Elder, and so on. Say rather he holds the office of Deacon, the office of Elder. Another mistake is in saying a person holds a degree or order of the Priesthood, in the sense of holding an office. There are but two degrees of the Priesthood, the Aaronic and Melchizedek. An officer usually takes the title of the office to which he is called. The word “ordained” is sometimes used in the sense of setting apart, or calling to an office.—Secs. 25:7; 42; 11; 100:9.

VARIOUS OFFICES.—There are four primary offices belonging to the Melchizedek Priesthood, namely: (1) High Priest, (2) Apostle, (3) Seventy, and (4) Elder. Springing out of these in their proper order are various important and administrative offices, with corresponding officers. No one can administer in any of the callings of this Priesthood without first being ordained to one or more of the primary offices above named. What

is true of the first four offices of the Melchizedek, is also true of the four primary offices of the Aaronic Priesthood, namely, (1) Bishop, (2) Priest, (3) Teacher and (4) Deacon.

The following tabulation may serve to make clear these features:*

*For an analysis of the Aaronic Priesthood see chapter eight.

MELCHIZEDEK PRIESTHOOD

OFFICES of the
Melchizedek
Priesthood.

Names of OFFICERS arising from, or growing out of the several offices of the Melchizedek Priesthood. Sec. 107:21.

General Officers over all the Church.

First Presidency. (President and two Counselors.) Secs. 68:15-23; 81:2; 102:27, 23; 107:22; 124:125, 126.

Prophet. 21:1; 107:92. Seer. 21:1; 107:92. Revelator. 107:92. Translator. 1:29; 5:4; 21:1; 107:92; 124:125.

I. HIGH PRIEST

Presiding High Priest over all the High Priesthood of the Church. 90:2, 6, 12; 107:65, 66.

Patriarch, or Evangelical Minister. 107:39-56.

(Also Prophet, Seer and Revelator. 124:90-97, 124.)

An Agent to the whole Church. (Trustee-in-Trust) 53:4; 57:6; 58:49; 63:45.

Church Recorder and Historian. 21:1; 47:1. President of Temple.

STAKE OFFICERS

Presidency. (President and two Counselors.) See Sec. 124:134.

Presidency of High Council. 2:67; 102; 1, 4, 9, 11, 15.

High Councilors. 102:1.

Presidency of High Priests' Quorum. 124:133-136.

Patriarch. 107:39.

General Officers

II. APOSTLE

Under the direction of the First Presidency their calling is to build up the Church in all nations. (18:27-29; 20:38-44; 107:35; 124:128.)

President of the Council of Apostles. 124:127.

Twelve Traveling Presiding High Councilors. 107:33.

Twelve Apostles or Special Witnesses. 107:23.

Prophets, Seers, and Revelators.

General Officers

III. SEVENTY

The Seventy act in the name of the Lord, under the direction of the Twelve. 107:34, 95, 96; 124:139.

Senior President. (Seventh President presides over six.) 107:94.

Presidency of Seven Presidents, over the First Quorum of Seventy. 107:93.

Presidency of Quorum of Seventy in the various wards and districts. 107:95.

LOCAL OFFICERS

IV. ELDER
(Appendage to the
High Priesthood.)

Standing Ministers to the Church. 124:137.

Presidency of Elders' Quorum. 107:60, 89; 124:137.

Presiding Elder of Branch or District of the Church, President of Meetings. 20:44, 45.

SUPPLEMENTARY WORK AND REVIEW

1. The tabulation above gives a comprehensive view of the offices of the Melchizedek Priesthood. In order that it may be useful, the student should examine the sections and paragraphs referred to in the Doctrine and Covenants.

2. Write a list of the names of the present general authorities of the Church. Give, likewise the names of the present officers of your stake. Of your ward.

3. Is an Elders' quorum a ward or stake organization? Who presides over the Elders' quorums of a stake?

CHAPTER TWENTY-THREE

APPOINTMENTS AND NOMINATIONS

THE INITIATIVE.—The question may properly be asked, to whom belongs the legal right to nominate men to fill the several offices in the Priesthood? Evidently someone must take the initiative. In a republic this right is exercised by the people, either directly or indirectly; in a monarchy, by the king or ruler. In both these forms of government the right to nominate goes with those who exercise the sovereign power.

Adam, Enoch, Noah, Abraham, Moses, Joseph Smith and many others, were all called by the voice of God or by His holy angels to their special work. "No man taketh this honor unto himself." Aaron was called by the Lord to the Priest's office through His servant Moses. Jesus said when He was with his disciples, "I have called you." He said to Joseph Smith, "I now give unto you the offices of my Priesthood." (Sec. 124:123.) The prevailing principle thereof seems to be, that, when the Lord does not call directly by His own voice, men are called to positions by His authorized Priesthood. (Sec. 42:11.)

THE CUSTOMARY PROCEDURE in the Church today is for the Priesthood first to select and then by their vote appoint men for office. It is thus that the Presiding Priesthood express the mind of

the Spirit. Afterwards the names of the appointees are submitted to the conferences, to be upheld by the "confidence, faith, and the prayer of the Church," or to be rejected.

The word "appoint" is more frequently used than the word "nominate." In rare instances those whose right it is to present names for office, have waived their prerogative and given it to the members. But this is not the rule; it is rather the exception.

AN ILLUSTRATION IN POINT.—At the organization of the Liberty Stake of Zion, February 26, 1904, President Anthon H. Lund made the following remarks as reported in the *Deseret News* next day: "In voting you are free to vote as you choose. Some have accused us of all voting the one way, and that voting of the 'Mormons' was a sham. Well, you know better than this, my brethren and sisters. The order of the Church is that the Priesthood has the right to nominate; but, as Brother Lyman says, everything is done by common consent. It is your right to vote for or against the person or persons presented. If you do not know of any crime or sin against the men, be careful not to oppose them. But if you know of transgression, it is not only your right but your duty to vote against them. Let not personal feelings move you to oppose any presented before you tonight, or in any of our conferences."*

*A small minority vote even against a nominee or an officer may be of sufficient importance to cause an investigation.

SUPPLEMENTARY WORK AND REVIEW

1. Who may nominate men for office in civil affairs? Who usually nominates men for office in the Church? What part do members take in the electing of men to office in the Church?

2. What is meant by the rule of "common consent?" What is meant by the "voice of the Church?"

CHAPTER TWENTY-FOUR

ELECTION OF A FIRST PRESIDENCY

MODE OF ELECTION.—The qualifications for office and the necessary procedure in the choosing of a President for the whole Church may be set forth under four distinct heads. And the same requirements are also necessary when a First Presidency of three is chosen.

(1) They should be High Priests, or Apostles who are also High Priests;

(2) They should be called of God, or called by the voice of His Spirit through His authorized servants;

(3) They should be ordained to office by men having authority;

(4) They should be sustained by the voice or vote of the members of the Church at some general conference or convention.—Doc. and Cov., sec. 107:22.

In the brief account of the appointment of each of the Presidents of the Church with their Counselors, which here follows, the student will note that the above order has been strictly carried out from the beginning to the present. The information here presented is largely drawn from the History of Joseph Smith, written by himself, other personal histories, and from the current literature

of the Church. It is somewhat lengthy, and much of it would seem almost an unnecessary repetition, but nevertheless it is all profitable for study.

PRESIDENT JOSEPH SMITH AND COUNSELORS

JOSEPH AND OLIVER PRESIDING ELDERS.—“Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had *received a commandment* to organize the Church, and accordingly we met together for that purpose, at the house of Mr. P. Whitmer, being six in number, on Tuesday, the 6th day of April, A. D. 1830.

“Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received.

“To these several propositions they *consented by a unanimous vote*. I then laid my hands upon Oliver Cowdery and *ordained him* an Elder in the Church of Jesus Christ of Latter-day Saints; after which he *ordained me* to the office of an Elder of said Church.”—“History of the Church,” vol. 1, pages 75-78.

PRESIDENT OF THE HIGH PRIESTHOOD.—On the 26th day of April, 1832, Joseph Smith wrote as follows, being then at Independence, Missouri:

“I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a *previous ordination* at a conference of High Priests, Elders and members, held at Amherst, Ohio, on the 25th of Jan., 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the Church. The scene was solemn, im-

pressive and delightful.”—“History of the Church,” vol. 1, page 267.

COUNCIL OF THE FIRST PRESIDENCY ORGANIZED.—On March 18, 1833, Sidney Rigdon and Frederick G. Williams were *ordained and set apart* as Presidents and Counselors of the High Priesthood to President Joseph Smith, according to a *revelation* given March 8, 1832.—Sec. 81:1-3, Doc. and Cov.

“Accordingly I laid my hands on Brothers Sidney Rigdon and Frederick G. Williams and ordained them to take part with me in holding the Keys of this last Kingdom, and to assist in the Presidency of the High Priesthood, as my counselors.”—“History of the Church,” vol. 1, page 334.

At a conference held in Far West, September 3, 1837, the general authorities were sustained as follows:

“Sidney Rigdon then presented Joseph Smith, Jr., to the Church to know if they still looked upon, and would still receive and uphold him as the President of the whole Church; and the vote was unanimous in the affirmative. President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute with himself the three First Presidents of the Church. Voted unanimously in the affirmative, except F. G. Williams, which was not carried unanimously.”—“History of the Church”, vol. 2, page 509; see also same page for assistant counselors.

PRESIDENT BRIGHAM YOUNG

CHOSEN BY THE TWELVE.—“The Quorum of the First Presidency, which had remained vacant since the death of Joseph, was now reorganized.

Brigham Young, the chief Apostle of the Twelve, was chosen President of the Church of Jesus Christ of Latter-day Saints in all the world, with Heber C. Kimball and Willard Richards as his Counselors. The subject of reorganization had been considered by the leaders soon after their return to Winter Quarters from the Valley, but it was not until the fifth of December, 1847, that the matter assumed definite shape. At a feast and council held on that day at the home of Elder Orson Hyde, who had presided at Winter Quarters during the absence of the pioneers, the question was presented to the Apostles by President Young. Those present were then called upon, in their order, to express their views in relation to the subject, when Heber C. Kimball, Orson Pratt, Wilford Woodruff, Willard Richards, George A. Smith, Amasa Lyman, and Ezra T. Benson spoke to the question. President Young closed. Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter-day Saints, and that he nominate his two Counselors to form the First Presidency. Wilford Woodruff seconded the motion, and it was carried unanimously. President Young then nominated Heber C. Kimball as his first counselor and Willard Richards as his second counselor, and the nomination was unanimously sustained."

SUSTAINED BY VOTE OF MEMBERS.—"This action of the Apostles in their council was sustained by the Saints in general conference assem-

bled, on the 27th of December, 1847. The conference lasted four days and was attended by at least one thousand people. It was held in the new log tabernacle at Winter Quarters, a building erected especially for the purpose. The reorganization of the Presidency was confirmed at the October conference of the following year in Great Salt Lake City."—Whitney's "Life of Heber C. Kimball," pages 396-7.

PRESIDENT JOHN TAYLOR

CALLED BY THE SPIRIT OF REVELATION.—
"For more than three years the Quorum of the Twelve Apostles had presided over the Church, from the death of President Young, in August, 1877, to October, 1880. The Lord then inspired his servants to organize the First Presidency. For President there was but one choice—John Taylor. The spirit of revelation indicated that he was the man; and he received the unanimous vote of his fellow Apostles for the high office. He named George Q. Cannon as his first counselor and Joseph F. Smith, the son of Hyrum Smith, for his second counselor. These brethren were also unanimously sustained by their fellow Apostles. But it is not enough that they be sustained by that quorum alone. All other Quorums in the Priesthood have a voice in these important transactions, as also have all members of the Church. It was presenting this action of the Apostles for the approval of the various quorums of the Priesthood and the

members of the Church which constituted the leading features of the semi-annual Conference of October, 1880."

FORMED IN SOLEMN ASSEMBLY.—On the present occasion the Apostles occupied the stand set apart for their use in the great Tabernacle, the second one in the tier of three. The space south of the stand was occupied by the Patriarchs, Presidents of Stakes and their counselors, and the High Councils of various Stakes. North of the stand the Bishops and their counselors were seated with Presiding Bishop Hunter and his counselors in front. The High Priests occupied the north center of the body of the great hall, with their President in front. The Seventies were seated in the south half of the body of the hall, with the First Seven Presidents in front. The space immediately back of the High Priests was reserved for the Elders, while the north side of the house, under the gallery, was set apart for the quorums of the Lesser Priesthood, Priests, Teachers and Deacons. The gallery, capable of seating three thousand people, was reserved for the use of the members of the Church.

METHOD OF VOTING.—Apostle Orson Pratt, with hair and full beard made gloriously white by the frost of sixty-nine winters, presented the several motions to be acted upon. The manner of voting was for the proposition to be presented to each quorum severally, except in the case of the Priests, Teachers and Deacons, who voted all together as the Lesser Priesthood; the members of each quo-

rum rose to their feet as the question was presented and raised the right hand in token of assent, or, if any were opposed to the proposition they could make it manifest in the same way after the affirmative vote had been taken.

THE ORDER in which the quorums voted was as follows: (1) The Twelve Apostles; (2) The Patriarchs, Presidents of Stakes, their Counselors, and the High Councils; (3) The High Priests; (4) The Seventies; (5) The Elders; (6) The Bishops and their Counselors; (7) The Lesser Priesthood; (8) After this the Presidents of the quorums voted on the question, and it was then put to the entire assembly, which arose *en mass* and voted in the same manner.—Roberts' "Life of John Taylor," pp. 339-341.

President John Taylor died July 25, 1887, after which the Twelve Apostles presided over the Church till April, 1889.

PRESIDENT WILFORD WOODRUFF

SOLEMN ASSEMBLY FORMED.—"The 59th General Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Saturday, April 6th, 1889. On Sunday afternoon, the 7th, the Priesthood were arranged in quorums, in solemn assembly, according to the following order: (1) On the south wing of the stand were the Patriarchs of the Church in front—Presidents of

Stakes, their Counselors and High Councilors. (2) The High Priests in the north centre of the body of the hall, the quorum presidents in front of them. (3) The Seventies in the south centre and south division and body of the house, the First Seven Presidents and members of quorum councils in front. (4) The Elders were located in the rear of the High Priests. (5) On the north wing of the stand were the Bishops and their Counselors, with the Presiding Bishopric in front. (6) On the extreme left of the body of the hall were the Lesser Priesthood—Priests, Teachers and Deacons—the quorum presidents in front. (7) The general congregation were seated in those portions of the body of the building not occupied by the Priesthood and in the gallery.”

METHOD OF VOTING.—Apostle George Q. Cannon said: “The object in arranging the Priesthood as they are this afternoon in their several quorum capacity, is to form a general assembly of the Priesthood of the Church of Jesus Christ of Latter-day Saints; and in presenting the authorities of the Church, they will be presented to each quorum separately for such quorum to vote by a rising vote, and by lifting up their right hands. If there be any who object to any name that is presented they will have the privilege of making manifest their objection. After one name is presented, and it is carried by all the Priesthood, they will then sit down and it will be submitted to the entire congregation, including the Priest-

hood, who will rise, with the Saints in the galleries and elsewhere, to their feet, and vote as a congregation upon the names that shall be offered."

ORDER OF TAKING THE VOTE.—"The first quorum to vote will be the quorum of the Twelve Apostles. Then the Patriarchs, the Presidents of Stakes and their Counselors, and the High Councils. Then the High Priests will vote; then the Seventies, then the Elders, then the Bishops and their Counselors, and then the Lesser Priesthood, including the Priests, Teachers, and Deacons, after which the body of the Saints and Priesthood will be called on separately to vote."

THE PEOPLE EXPRESS THEIR VOTE.—"Apostle George Q. Cannon presented the general authorities which were voted upon by the different divisions of the Priesthood in the order given above, each division acting separately by rising and holding up the right hand towards heaven. After the vote of each quorum or division was obtained upon the name of each individual presented, the action by vote of the whole assembly was taken. The following is the order in which the authorities were presented, the vote in each instance being unanimous. Wilford Woodruff as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world; George Q. Cannon as First Counselor in the First Presidency, and Joseph F. Smith as Second Counselor in the First Presidency; and so in their order

all other general authorities.”—*Weekly Deseret News*, vol. 38, page 486.

PRESIDENT LORENZO SNOW

The following appeared in the *Deseret News*, vol. 57, page 425, dated at Salt Lake City, September 13, 1898:

ORGANIZATION OF THE FIRST PRESIDENCY

To the officers and members of the Church of Jesus Christ of Latter-day Saints:

A special meeting of the Council of Apostles was held this morning for the purpose of considering important business of a financial character, at which were present Lorenzo Snow, Franklin D. Richards, George Q. Cannon, Joseph F. Smith, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, and Abraham O. Woodruff. During the deliberations the necessity of appointing a trustee-in-trust for the Church became apparent in order that its business might be properly transacted, and while thus deliberating, several of the brethren expressed themselves to the effect that the present was a most opportune time to organize the First Presidency; and so unanimous was this sentiment, that a motion was made to that effect and carried. Lorenzo Snow was then nominated and sustained as President of the Church of Jesus Christ of Latter-day Saints, with the privilege of choosing his counselors. President Snow then selected, with the approval of the Council, George Q. Cannon as his first and Joseph F. Smith as his second counselors. President Snow was then sustained as trustee-in-trust for the Church. The Council also sustained Franklin D. Richards as President of the Twelve Apostles. These several actions by the Council were all unanimous.

GEORGE F. GIBBS, Secretary.

A SOLEMN ASSEMBLY ORGANIZED.—The 69th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, October 6th to 9th, 1898. Sunday afternoon, the quorums of the Priesthood were present in Solemn Assembly for the purpose of voting in that capacity, for the general authorities of the Church. They were arranged as follows:

On the north part of the stand, the Bishops and their Counselors, with the Presiding Bishopric in front of them.

The High Priests in the north center of the body of the house; the quorum presidents in front.

The Seventies in the south center of the body of the house; the First Seven Presidents in front.

The Elders immediately behind the High Priests.

The Lesser Priesthood on the north side of the house.

The gallery was occupied by the people in general.

VOTE TAKEN BY QUORUMS.—“President George Q. Cannon said: This is a very solemn occasion, and the spectacle from the stand is most impressive. It is difficult to repress emotion on seeing such an assembly. We have come together this afternoon in solemn assembly to vote for the authorities of the Church of Jesus Christ of Latter-day Saints. Every one present is entitled to vote—to vote as he pleases—that is every member of

the Church. They can vote for or against. Every one has perfect liberty. And it is well that you should understand the method of voting. The brethren will be called upon in their various quorum capacities to vote. If their vote is an affirmative vote, they will rise from their seats and raise their right hands. When they have thus voted, if there are any negative votes—they having kept their seats—they can rise and vote. And each one, as I have said, will have perfect liberty to vote as he pleases.”

THE ORDER OF VOTING BY QUORUMS WAS AS FOLLOWS: (1) The Twelve Apostles; (2) The Patriarchs, Presidents of Stakes and their Counselors, and the High Councilors; (3) High Priests; (4) Seventies; (5) Elders; (6) Bishops and their Counselors; (7) Priests, Teachers and Deacons; (8) The entire congregation.

In each instance President Cannon announced the vote to sustain the authorities successively, and then said to the voting quorums: “Are you prepared to vote upon this question? If so, arise to your feet and raise your right hands.” When the affirmative vote was taken he called for those opposed to rise to their feet.

Lorenzo Snow was in this manner sustained as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world; and George Q. Cannon as First Counselor, and Joseph F. Smith as his Second Counselor, in the First Presidency. And so in

their order were all the general authorities voted for. *Weekly Deseret News*, Vol. 57, page 565.*

PRESIDENT JOSEPH F. SMITH

President Lorenzo Snow died Oct. 10, 1901. The funeral services were held in the Tabernacle, Salt Lake City, on the Sunday following.

THE TWELVE ORGANIZE THE FIRST PRESIDENCY.—Soon after the funeral the Council of Apostles met and reorganized the First Presidency, and the following notice was published which gave the names of the brethren composing this

*FIRST PRESIDENCY REORGANIZED.—On the 13th day of September Lorenzo Snow was chosen by the Quorum of Apostles by unanimous vote as President of the Church of Jesus Christ of Latter-day Saints. Though the duties of the Apostles often call them away from home, and it is almost never that they are all together, yet every member was present at the meeting when the choice was made. There was no expectation that such important work would be done until the meeting was in progress. Then the Spirit of the Lord moved on the brethren and they testified that their duty was to choose Apostle Snow as the President of the Church. There was no difference of opinion in the matter. If there had been the selection would not have been made, for one dissenting vote would have prevented action.

President Snow did not seek the office, though he knew it would be given to him. He had sought the Lord in his priestly robes in the Temple to learn His will, and the Lord had revealed that he would be the next President. Though the Apostles were ignorant of this yet the inspiration that led to the action was from the same source. President Snow named as his Counselors the men who had held these positions under his predecessors. Presidents Taylor and Woodruff; and the quorums ratified his choice.

Of course what the Apostles did does not complete the affair, for the whole matter must go before the Church. When assembled in conference the members will declare by vote whether they will sustain President Snow as Prophet, Seer and Revelator, and counselors as the First Presidency of the Church. At that time, too, or at some future time, one more Apostle may be chosen and then the general organization of the Priesthood will be complete.—President George Q. Cannon, in *Juvenile Instructor*, Vol. 33, page 672. (See also Cannon's Life of Joseph Smith, pages 132 and 143.)

Council, and also announced a call for a general conference:

DEAR BRETHREN AND SISTERS.—Agreeable with the decision of the Council of Apostles at their regular meeting Thursday, Oct. 17, we hereby call a general conference of the Church of Jesus Christ of Latter-day Saints to be held in the Tabernacle, Salt Lake City, on Sunday, the 10th of Nov., next, at 10 o'clock a. m. for the purpose of voting upon the Church authorities.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

SOLEMN ASSEMBLY ORGANIZED.—The quorums of the Priesthood were present, in solemn assembly, for the purpose of voting in that capacity, for the General authorities of the Church. They were arranged in the following order:

The First Presidency, Apostles, First Seven Presidents of Seventy and Presiding Bishopric, in their respective places on the main stand.

On the south wing of the stand, the presidency of Stakes and High Councilors.

On the north wing, Patriarchs, Bishops and their Counselors.

On the south wing and adjacent section of the floor of the hall, High Priests.

On the north lower wing, Bishops.

On the four central and rear sections of the body of the hall were, each in respective order, the Seventy, Elders and Lesser Priesthood.

The remaining portions of the building, in-

cluding the galleries, were occupied by members at large.

ORDER OF VOTING.—President Joseph F. Smith said that in voting it was expected that each quorum or body of the Priesthood would rise to their feet and raise their right hands, and be seated quickly in order that the business to be transacted might not be delayed. Those wishing to vote negatively were to rise and raise the left hand.

The order of voting by quorums and as a whole was as follows: (1) The First Presidency; (2) The Apostles; (3) The Patriarchs; (4) Presidents of Stakes and their Counselors, and the High Councilors; (5) High Priests; (6) Seventies; (7) Elders; (8) Bishops and their Counselors; (9) Priests, Teachers, and Deacons (The Lesser Priesthood); (10) All members of the Church, evidently embracing the whole congregation.

In each instance, successively, President Smith announced the motion to sustain the authorities and called for the affirmative vote. After the response the negative of the question was presented, and those who favored it, should there be any, were requested to express their will in the matter. The voting was, however, affirmatively unanimous throughout.

The spectacle presented by the immense assembly, especially while the voting was in progress, was indescribably grand and impressive.

Joseph F. Smith was in this manner sustained

as Prophet, Seer and Revelator, and president of the Church of Jesus Christ of Latter-day Saints; and John R. Winder as First Counselor in the First Presidency, and Anthon H. Lund as Second Counselor in the First Presidency.

Then followed the voting for all other general authorities.*

*THE CHURCH PRESIDENCY.—The organization of the First Presidency of the Church of Jesus Christ of Latter-day Saints, which was effected at the meeting of the Council of the Apostles on Thursday, [Oct. 17, 1901], is very gratifying to the body of the Church. Although the Quorum of the Twelve hold authority equal to that of the First Presidency in the absence of the latter, it requires the existence, action and influence of all the presiding authorities placed in the Church by revelation, to make up that perfection of organization which characterizes the Church of Christ in the last dispensation.

In consequence of the lapse of time between the martyrdom of the first President of the Church and the appointment of his successor to that position, a period of about three years and a half, and the interim between the death of President Brigham Young and the appointment of President John Taylor to succeed him, which was a little over three years, the idea was entertained these delays formed a precedent to be followed as a matter of course. This was partly confirmed by a lapse of nearly two years, between the decease of President John Taylor and the accession of President Wilford Woodruff. But circumstances arose which rendered necessary a different policy, and therefore at the decease of President Woodruff, the Council of Apostles remained but eleven days as the presiding quorum of the Church, President Lorenzo Snow being then sustained by that body as the President of the Church. There are property holdings and considerations attached to the office of Trustee-in-Trust, and also to the First Presidency, which require immediate attention and official action, and there being no good reason for extended delay, the reorganization of the Presiding Quorum of the Church has been wisely effected.

As all things in this Church are to be done "by common consent," it will be necessary to ratify the action of the Apostles at a Church conference. It is therefore announced that a special conference will meet on November 10th for this purpose, when doubtless there will be representatives present from the various Stakes of Zion to attend to that business.—*Deseret News*, October 18, 1901.

THE PRESIDENCY OF THE CHURCH.—In order to satisfy many inquiries we will state that until the obsequies are over, and the body of our lamented leader, President Lorenzo Snow, is consigned to its last resting place, the Counselors in the First Presidency will remain in charge of the Church of

SUPPLEMENTARY WORK AND REVIEW

1. Name some of the necessary qualifications that men should have to be eligible to the First Presidency. Give the steps of procedure in the choosing of a President of the Church.

2. Show that there has been a uniformity of method in the election of all the Presidents. Who takes the initiative in the choosing of a President?

3. Describe a Solemn Assembly. How do the members of the Church express their choice in the election of a First Presidency?

4. What officers comprise the general authorities of the Church?

Jesus Christ of Latter-day Saints and all its affairs. This has been the course pursued on former similar occasions. After that, the Council of the Twelve Apostles will be the presiding quorum, until the First Presidency is reorganized.

This is in accordance with the procedure of the past, and the revelations of God to the Church when fully organized as to its general authorities. In section 107 of the Doctrine and Covenants, the power and authority of the two grand divisions of the Priesthood—The Melchizedek and the Aaronic or Levitical—are definitely explained. (See verses 21, 22, 23, 24 and 33.)

It is clear that when the First Presidency, as a Council or Quorum, is dissolved by the death of the President, the Quorum next in order is then with equal authority and power to the First Presidency, and is to regulate all the affairs of the Church in all nations. Under the inspiration of the Lord the Twelve may reorganize the First Presidency when expedient, as it shall be manifested to the head and upheld by the confidence, prayer and faith of the Church. * * *

When the three Presiding High Priests do not stand as the First Presidency, the Twelve Apostles, who are all presiding High Priests, come up into place and power. If by any means that body should be destroyed or removed, then Seventy Elders with seven Presidents would move forward, holding, in that case as a quorum, equal authority and power to that of the Twelve. Thus the Church would march on in the grand work for which it was designated, and there will be no break in its continuity and no cessation of its operation, for the salvation of mankind and to prepare the earth for the coming of its Maker as King of Kings.—*Deseret Evening News*, Oct. 11, 1901.

CHAPTER TWENTY-FIVE

COUNCIL OR QUORUM OF THE FIRST PRESIDENCY

It must not be supposed that any of the four principal councils of the Church were organized on the 6th day of April, 1830. Viewing the Church in one of its aspects, it has had what may be termed its formative period—a period during which there were brought gradually together the component parts of its government structure. To-day the marvelous combination of Office and Law is ever the admiration of the Saint, and the wonder of the stranger within our gates. The Church has grown systematically to its present proportions, just as its requirements demanded and as a wise Providence saw fit to shape it.

THE FIRST PRESIDING ELDERS.—The highest Council or Quorum in the Church is the First Presidency. In this body reside all the known powers of Church government. When the Church was organized there was no First Presidency. It is true, Joseph Smith and Oliver Cowdery held the Apostleship which gave authority, under the direction of the Almighty to build up the Kingdom of God on earth; nevertheless, there was no complete Council or Quorum in existence. At that time none of the offices of the Aaronic Priest-

hood had been made manifest, and only on the day of organization was the first office in the Melchizedek Priesthood—the Eldership—conferred. This Presidency, which was now established, exercised only part of the powers belonging to the First Presidency. Joseph Smith and Oliver Cowdery ordained each other to the office of Elder, being so commanded; and then offered themselves to the newly organized Church as a gift from the Lord, to be their presiding Elders and spiritual guides. This was the first step toward the organization of the first Council. On the same day also the Church was commanded to keep a record; and in it Joseph was to be called a “Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father.”—Doctrine and Covenants, sec. 21:1.

In the latter part of 1830, Sidney Rigdon was called by revelation to assist Joseph in his labors, especially to act as scribe. During the first thirteen months the important business of the Church, both spiritual and temporal, was transacted by conferences, Joseph and Oliver presiding.

THE FIRST PRESIDENCY COMPLETED.—It was in November, 1832, that a First Presidency of the Melchizedek Priesthood was announced (Doctrine and Covenants, sec. 68:15.) But it was not until March of the following year that Joseph Smith was called by revelation to this Presidency. (Sec. 81:1-3.) A month or so later, (April 26, 1832) at a conference held in Missouri, he was

acknowledged President of the High Priesthood and of the Church.

Sometime in March, 1832, Frederick G. Williams was designated by revelation (Doctrine and Covenants, sec. 81:1) to be a Counselor to Joseph Smith; but it was nearly a year thereafter, March 18, 1833, when a council of the First Presidency was fully organized, Sidney Rigdon and Frederick G. Williams being set apart as Joseph's Counselors. It will thus be plain that it was nearly three years from the organization of the Church before the highest Council was fully developed and completed.

THREE PERSONS constitute the First Presidency. They are "three presiding High Priests chosen by the body appointed and ordained to that office, and upheld by the confidence, faith and prayer of the Church." (Doctrine and Covenants, sec. 107:22.) One of the number is the Elder presiding over the whole Church, or the President; the other two are associated with him as Counselors, and are equally endowed in that they possess the keys of the Kingdom, and share in the responsibility of directing and managing the affairs of the Church. The Counselors are each called by the title of President, but not because of qualifications usual to vice-presidents. A vice-president usually fills the presidential office in case of the death, disability, or absence of the president. The death of the President of the Church immediately dissolves the First Presidency. The Presi-

dent may act for a time without one or both Counselors: but the Counselors cannot act without the President, except in the case of the death of the President his counselors would remain in charge until after the funeral.

The three form a council or quorum "to receive the oracles," or revelations and laws, "for the whole Church." (Doctrine and Covenants, sec. 124:126.) The First Presidency hold the keys of all the spiritual blessings of the Church; they "have the privilege of receiving the mysteries of the Kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and Church of the First Born, and to enjoy the communion and presence of God the Father, and Jesus Christ the Mediator of the new covenant."—Doctrine and Covenants, sec. 107: 18, 19.

THE PRESIDENT.—All organized bodies must necessarily have a head, and this council or quorum is no exception to the rule. The President occupies the chief place or first rank, not only in the council but in the government of the Church. His position and powers of office are unlike those usually conferred on the president of any other governing body, for he may act in the capacity of legislator, executive and judge. He is also selected from among the High Priesthood and is called "President of the High Priesthood of the Church; or, in other words, the Presiding High Priest over the High Priesthood of the Church." (Doctrine

and Covenants, sec. 107:65, 66.) This plenary authority places him therefore at the head of all Presidents, at the head of all Bishops, all councils and quorums, all organizations and authorities in the whole Church, in all the world.

The First Presidency "have a right to officiate in all the offices in the Church," both spiritual and temporal. A President might consistently perform the duties of Deacon if necessary. The range and scope of his powers are great indeed. In the early days of organization and construction, the Prophet Joseph Smith had much to do with the minute details of Church affairs; so with President Young—in fact all the Presidents have been much engrossed in matters belonging to other offices in the Priesthood. But as the Church approached nearer to a perfect organization, the less important matters were referred to other Presidents, councils and jurisdictions.

QUALIFICATIONS.—To be eligible to the Presidency, a man must be a High Priest or an Apostle, called of God, and approved by his brethren. Up to the present time (1906) there have been six Presidents, each of whom were Apostles, and five of them were members of the Council of the Twelve Apostles. Since 1833, there have been called into the First Presidency as Counselors eight persons who were not of the Twelve.* All Apostles are Elders and High Priests.

*The eight were Sidney Rigdon, Frederick G. Williams, William Law, Hyrum Smith, Jedediah M. Grant, Daniel H. Wells, John W. Young, and John R. Winder.

CHOOSING A PRESIDENT.—Three important steps are necessary in choosing a President and his Counselors, namely: (1) the selection and appointment; (2) the ordination; (3) their confirmation by the vote of the people.

It has been pointed out elsewhere that the nominating power in a theocratic government, and therefore logically in the Church, lies directly with God Himself, or indirectly with His authorized agents, the Priesthood. Evidently, then, if the Lord does not designate by special revelation the men for the First Presidency, it falls upon that body or council who (since 1835) have been selected of the Lord to perform that duty whenever necessary—namely, the Council of the Twelve Apostles. “It is the duty of the Twelve, also, to *ordain and set in order all other officers* of the Church.” (Doctrine and Covenants, sec. 107:58.) And further, the Twelve “*form a quorum equal in authority and power to the three Presidents.*” (Doctrine and Covenants, sec. 107:24.) Therefore, when the First Presidency is dissolved by death or by removal of the President, the whole responsibility of selecting another devolves upon the Twelve; hence the initiative or nominating power in such cases belongs always with that quorum.

Joseph Smith was called to the Presidency by the voice of the Almighty, and afterwards sustained in that position by the vote of the Church. He did not at the beginning exercise all the rights

and functions of the Presidency. At first he was a Presiding Elder over a Church numerically small and with a few branches; he was next, the President of the High Priesthood, and then President over the whole Church.

SELECTION OR NOMINATION.—When a First Presidency is to be organized, the Twelve seek to obtain the mind of the Lord upon the matter. And when it is truly manifested to them who the person is that shall be President, they choose or nominate him by their unanimous vote. Although this is a very simple procedure, it is done with great solemnity and in fear of the Lord.

SETTING APART.—The next step is to set apart the person thus selected. This is done by the laying on of hands of the Twelve Apostles, or by a majority of that Council. By this ceremony is confirmed all the keys, powers, and authority embraced in the Melchizedek Priesthood as revealed in this dispensation to Joseph Smith and held by him: with the right to officiate in all the offices thereof, to administer in all the ordinances of the Kingdom, as a prophet, seer, and revelator to the whole Church, to preside over the Church in all the world, and to enjoy all the privileges, gifts, and graces of the Everlasting Gospel. The President usually names his Counselors and they are set apart in a like manner.

VOICE OF THE CHURCH.—Next comes the voice of the people. They confirm or ratify by

their vote the action taken by the Twelve. This is done in a solemn assembly of the Church at a suitable time and place, and also locally in the Stakes and Wards of Zion at stated intervals. In fact, the First Presidency and all the general authorities are placed before the body of the Church throughout their ministry, at regular periods, to be sustained or rejected, as leaders and presiding officers. "And thus all things shall be done by common consent in the Church, by much prayer and faith."—Doc. and Cov., sec. 26:2.

HOW TRIED.—"And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the Church."—Doc. and Cov., sec. 107:82. It will be observed here that even a President of the Church may be impeached or tried for transgression. The law has been made to reach all—officers and members alike. Three Counselors to President Joseph Smith were rejected by the Church and afterwards tried and excommunicated on the charge of apostasy and treachery: namely, Frederick G. Williams, March 17, 1839; William Law, April 18, 1844; and Sidney Rigdon, Sept. 8, 1844.

The law and order of the Church is, that when a President of the High Priesthood, who is also President of the Church, is tried, it shall be before a "common council"—that is, a council or court of twelve High Priests. A High Council, or a common council, organized for this purpose

is presided over by the Presiding Bishop of the Church, (Doc. and Cov., sec. 107:76.) The trial of Sidney Rigdon, for example, was held before Bishop Whitney, a Presiding Bishop of the Church, and a Council, composed of two of the Presidency of the Nauvoo Stake of Zion, nine High Councilors of that Stake, and three other High Priests.

PENALTY.—If condemned by such a court, the extreme penalty would be severance from the Church; and a less penalty might be the withdrawal of the keys, rights and powers of the Presidency. “Thus shall none be exempted from the justice and laws of God, that all things may be done in order and in solemnity before him according to truth and righteousness.” (Doc. and Cov., sec. 107:84.)

SUPPLEMENTARY WORK AND REVIEW

1. Give a brief account of the first council that presided over the Church. How long was it after the organization of the Church that a First Presidency was completed? State the numbers that constitute the various councils of the Church, commencing with the First Presidency.

2. How is the mind and will of the Lord made manifest in the selecting of men for the First Presidency? If it be the Lord's choice that certain men should hold the First Presidency, why is it necessary to have the sanction of the people?

3. Read the accounts of the trials and excommunications of Presidents Frederick G. Williams, William Law, and Sidney Rigdon.—“History of the Church,” vol. III, p. 284; *Mill, Star*, vol. V, p. 99.

CHAPTER TWENTY-SIX

THE TWELVE APOSTLES

HISTORICAL.—In 1829, even before the Church was organized, it was pointed out there should be a Council of twelve Apostles. It was not until February 14, 1835, that this important quorum was organized. And following close upon this (February 28, 1835) was the organization of the First Quorum of Seventy.

From the day of their organization to the present, the Twelve have taken an active part in the affairs of the Church. Gradually this body, under the direction of and in connection with the First Presidency, have performed many of the important duties of the Church. At a special conference held in Nauvoo, August 16, 1841, the Prophet Joseph said the time had come when the Twelve should be called to stand in their proper place next to the First Presidency; and he thereupon turned over to their management and direction many of the affairs of the Kingdom that had long weighed heavily upon his shoulders.

THE APOSTLESHIP.—An Apostle is an Elder ordained to a special ministry in the Church of Christ. Mention is made of a few of the ordinary duties of this calling, in Doctrine and Covenants, secs. 18:32; 20:38-44. Literally he is a *preacher*

of the Church and to the Church, a preacher before the world, before the Gentiles, and to the Jews. (Doc. and Cov., sec. 21:12.) Like the High Priest, he possesses a fulness of the Melchizedek Priesthood; but the general duties of his calling are different. An Apostle is a witness of the name of Christ to every nation, kindred, tongue and people; and his jurisdiction is limited only by the bounds of the earth. It is this extensiveness of power and authority to build up the kingdom of God in all the world, that constitutes the Apostleship. It must be remembered, however, that an Apostle would not be justified in exercising any one of the functions of his calling without first being called and appointed by the First Presidency.

COUNCIL OR QUORUM OF THE TWELVE.—Twelve men holding the Apostleship constitute the Council or Quorum of the Twelve Apostles, and there is but one such quorum in the Church. This body is also called a traveling Presiding High Council, from the nature of some of the duties it has to perform; but more frequently it is spoken of as *The Twelve*.

THE PRESIDENT.—This Council has a President, who is the senior member, that is, the one longest ordained. The ranking of office in the Council is based on priority of ordination and accepted membership in the Quorum, and not upon age. It is the duty of the President to preside over the Council, to be their leader, and to direct their labors under the direction of the First Presidency.

It is customary for this Quorum to sit in council with the First Presidency and deliberate upon the affairs of the Church.

· **POWERS OF OFFICE.**—When the duties of an Apostle, as a member of the Quorum, and the duties of all the members forming the Council, are defined, it is found that they are more definite and particular than are the duties of an Apostle who is not a member of the Twelve. Some of the more specific rights, powers, and duties belonging to this office may be here defined.*

***CALLING OF THE TWELVE.**—At a meeting of the Twelve, held in Kirtland, February 27, 1835, only a few days after the organization of that Quorum the Prophet Joseph propounded the following question: "What importance is there attached to the Twelve Apostles different from other callings or officers of the Church?" He answered as follows: "They are the Twelve Apostles who are called to the office of the Traveling High Council who are to preside over all the churches of the Saints, among the Gentiles, where there is a presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the Gospel to every creature. This is the power, authority and virtue of their Apostleship."—"History of the Church," Vol. II, page 200.

AS TO JURISDICTION.—At a grand Council held in Kirtland, May 2, 1835, composed of the First Presidency, the Twelve, the Presiding Bishops and some of the Seventy with their presidents, the following item of instruction was given to the Twelve by President Joseph Smith: "The Twelve will have no right to go into Zion or any of her stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. Where the Twelve are together, or a quorum of them in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum they will have to do business by the voice of the Church. No standing High Council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the Twelve. When the Twelve pass a decision, it is, in the name of the Church, therefore it is valid."—"History of the Church," Vol. II, page 220.

During the trial of Gladden Bishop before the High Council of Kirtland,

When from some cause it happens that there is no First Presidency of three High Priests to preside over the Church, the traveling Presiding High Council, or Council of the Twelve Apostles, performs that important function. They move up from their accustomed place and act as a First Presidency, until a First Presidency of three is organized. They do this by right, it being revealed that they form a Quorum equal in authority and power to the three Presidents. (Doc. and Cov., sec. 107:24.)

"It is the duty of the Twelve also to ordain and set in order all other officers of the Church."* (Sec. 107:58, 65, 66.) Agreeable to this regulation, it is evident that whenever a First Presidency needs to be organized, the Twelve may appoint and establish that Quorum.

Holding the keys of power to preside over the whole Church when there is no First Presidency, and being equal in authority to that body when there is no First Presidency, they are logically and

September 28, 1835, on a charge preferred by the Twelve, the High Council questioned the decision of the Twelve. Whereupon the Prophet writes: "I decided that the High Council had nothing to do with the Twelve or the decisions of the Twelve. But if the Twelve erred, they were accountable only to the General Council of the Authorities of the whole Church, according to the revelation."—"History of the Church," Vol. II, page 285.

He also wrote under date of January 16, 1836: "The Twelve are not subject to any other than the First Presidency. And when I am not there is no first Presidency."

*"Also * * * all other officers," that is other officers AS WELL AS evangelical ministers, meaning Patriarchs. (See sec. 107:39.) If the student will examine the revelation he will see that this paragraph is logically connected with paragraph 58. Paragraphs 40 to 57 are explanatory of paragraph 39, sec. 107.

truly Prophets, Seers and Revelators to the Church. (Sec. 124:125.)

The Twelve hold the keys to open up Christ's Kingdom upon the four corners of the earth, and after that to send His word to every creature. (Sec. 124:128.)

"The Twelve are a traveling Presiding High Council to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church and to regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. (Doc. and Coy., sec. 107:33.)

"The twelve traveling Councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling." (107:23.)

"It is the duty of the Twelve, in large branches of the Church to ordain Evangelical Ministers, as they shall be designated to them by revelation." (Sec. 107:39.) Evangelical ministers here mentioned evidently signify Patriarchs, as intimated in verses 40 to 57, same section.

The Twelve may sit as a judicial body and try cases properly within their jurisdiction, and from their unanimous decision there can be no appeal. (Sec. 112:30, 31; 107:27.) In case of an unrighteous decision, an appeal "may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the Church, otherwise there can be no appeal from their decision." (Sec. 107:32.)

HOW CHOSEN.—Apostles are chosen either by direct revelation from God, or by the First Presi-

dency, as directed by inspiration. They are ordained to their ministry by the First Presidency. They must also be approved by the people, as in the case of all authorities.

The members of the first Council were, however, selected by Oliver Cowdery, David Whitmer (sec. 18:9), and Martin Harris, by command of the Lord. Authority was given to choose twelve apostles even before the Church was organized; but it was not till February 14, 1835, as stated above, that the organization was perfected. The first Twelve were ordained by Joseph Smith, Jr., Oliver Cowdery and David Whitmer.

HOW TRIED FOR TRANSGRESSION.—An Apostle may be tried for transgression before any one of the three superior Councils or Courts of the Church; namely a Court or Council composed of the First Presidency and twelve High Priests; a Court composed of the Presiding Bishopric and twelve High Priests; or a Court composed of the Council of the Twelve Apostles.*

*As a member of the Church, an Apostle may be tried by a ward Bishop, and if the gravity of the case merits it, he may be disfellowshipped and such action be reported to the High Council. That body could affirm the action of the Bishop, and report their decision to the Council of Apostles, or to the First Presidency.

Albert Carrington was excommunicated November 7, 1885, by the Council of the Twelve Apostles.

William E. McLellin was tried before the Bishop's court at Far West, Missouri, April 11, 1838, Bishop Edward Partridge presiding.

Oliver Cowdery was excommunicated by the High Council of Far West, April 13, 1838, Bishop Edward Partridge presiding. Also on the same day, David Whitmer and Lyman E. Johnson were excommunicated by the High Council. President Joseph Smith, Jr., and a number of the Twelve were present at the time.

SUPPLEMENTARY WORK AND REVIEW

1. Give a brief account of the Twelve Apostles chosen by the Savior and their ministry in His day. Give the meaning of the term "Apostleship." Can a man hold the Apostleship and yet not be one of the Council of the Twelve?

2. Mention the leading duties devolving on the Twelve Apostles, as revealed in our day. How are Apostles chosen? Tell how Apostles were chosen after the death of the Savior.

3. Describe how an Apostle may be tried for transgression.

4. Under what circumstances do the Twelve exercise the same authority as a First Presidency? Mention the periods of time since 1844 that the Twelve have presided over the Church.

5. What rule governs as to the succession of the presidency in this quorum? What place, or ranking, would a new member have in the council?

CHAPTER TWENTY-SEVEN

THE SEVENTY

THE DUTY AND CALLING OF A SEVENTY.—From the first organization of the Church to the present, this great Latter-day Work has required a vast army of Priesthood to promulgate its doctrines and care for its interests at home and abroad. Much of this labor devolves upon that body of men holding the lesser offices of the Melchizedek Priesthood, namely: the Elders, who are divided into two classes, or orders—the Elders proper, and the Seventies.*

The chief duty of a Seventy is to preach the Gospel both far and near, and to build up the Church in all the nations wherever sent under the direction of the Twelve Apostles. The Elder's duty is to preach and preside in the local wards and branches of the Church; the Seventy's duty is to preach and preside in the branches and missionary fields in foreign lands. The Elder and Seventy may interchangeably perform the duties belonging to each, though usually they are restricted to the functions of their respective offices.

*MEANING OF TERMS.—The idea carried with the term ELDER is that of presidency; it is used also as a general title for all offices of the Melchizedek Priesthood.

The Lord, when defining the duties of the Quorum of Elders, says—"Which Quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my Church, saith the Lord." And of the Quorum of Seventy he says—"which Quorum is instituted for traveling Elders to bear record of my name in all the world, wherever the traveling High Council, my Apostles, shall send them to prepare the way before my face. The difference between this Quorum and the Quorum of Elders is, that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord."—Sec. 124:137, 140.

THE FIRST QUORUM OF SEVENTY CHOSEN.
—At Kirtland, February, 1835, the Prophet writes concerning the choosing of the First Quorum of Seventy: "On the 28th, the Church in council assembled, commenced selecting certain individuals to be Seventies from the number of those who went up to Zion with me, in the camp; and the following are the names of those who were ordained and blessed at that time, to begin the organization of the first Quorum of Seventies, according to the visions and revelations which I have received. The Seventies constitute Traveling Quorums to go in all the earth whithersoever the

Twelve Apostles shall call them.”—“History of the Church,” vol. II, page 201.*

ORGANIZATION.—Seventy members constitute a Quorum as the name implies. From among this number a Council consisting of Seven Presidents is chosen. The seventh President of the seven, counting from the one last ordained, presides over the six, and is called the Senior President. When a vacancy occurs, the one whose ordination is oldest in the Council of the Seven, becomes by right the Senior President even though not the oldest in years. The members chosen from among his brethren to fill a vacancy in the Council would not become Senior President until death, or removal from office, of the other six, places him at the head.

“And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy. And the seventh president of these presidents is to preside over the six.”—Doctrine and Covenants, sec. 107:93, 94.†

*OTHER SEVENTY.—At a grand council of the heads of the Church, held in Kirtland, May 2, 1835, President Joseph Smith remarked: “If the first Seventy are all employed, and there is a call for more laborers it will be the duty of the Seven Presidents of the First Seventy, to call and ordain other Seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry.”

At the same meeting it was voted, “That whenever the labor of other Seventy is required, they are to be set apart and ordained to that office. Those who are residing at Kirtland, and the regions round about, may come to Kirtland and be set apart and ordained by the direction of the First Presidency in Kirtland.”—History of the Church, Vol. II, pp. 221-2.

†ORGANIZATION OF THE SEVENTY.—“The quorums of Seventy are organized with special reference to their calling as the foreign ministry of the Church. It will be observed that their organization is different from that of

A SENIOR PRESIDENT receives no further ordination than that which he received when he was ordained a member of the Council. He approaches the place of a senior president as his seniors die or are removed, and is set apart for that position.

SELECTION FOR OFFICE.—When vacancies are to be filled in the Presidency of the First Council of the Seventy, men are selected by the First Presidency of the Church, and ordained under their direction. The Twelve, however, as well as the First Council of the Seventy, are frequently asked to make suggestions, and then the First Presidency of the Church choose from the names suggested, or do otherwise as they may deem proper.

every other quorum in the Church, for whereas in all other quorums of the High Priesthood the Presidency consists of one President and two counselors, in the quorum of Seventy there are seven presidents of equal power and authority. That is to say, there is not one president and six counselors, but each of the seven is a president, and in power and authority is equal with his fellow presidents; but for the sake of order the right of presidency is recognized as being vested in the senior president by ordination. And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy. And the seventh president [counting from the one last ordained], of these presidents is to preside over the six. In the absence of the senior president the next senior in ordination becomes acting president. By this simple arrangement all confusion as to the right of presiding is obviated, for no sooner does the council of a quorum, or any part thereof, convene than each president knows at once upon whom the responsibility of presiding rests, let them meet where they may.

"By virtue of having seven presidents a quorum of Seventy is not easily disorganized, and this doubtless was one of the objects in view in this arrangement. One, two, three, or even six of the presidents could be sent abroad upon missions (although that is not likely to be the case at any one time) and yet the quorum would have a president left, who, with the quorum would be competent to transact whatever business might be necessary for that quorum."—Elder B. H. Roberts.

POWERS AND DUTIES.—The First Council of the Seventy is a presiding council. When the work of the ministry demands, they may organize other quorums of Seventy, which they have in fact already done to the number of 147 (at this writing, 1906). The First Council presides over and superintends the general affairs of all other quorums; they call members of their various organizations into the missionary field, and, to some extent, through the counsel of the Twelve, and the First Presidency, direct the labors of this magnificent body.

The chief duty of the Seventies is, as remarked before, the preaching of the Gospel in all the world. In fact, when abroad in the world their duties are similar to those of the Twelve Apostles, hence they have sometimes been called apostles.*

“And these Seventy are to be traveling ministers unto the Gentiles first, and also unto the Jews.”—Sec. 107:97.

“They are also called to preach the Gospel and to be special witnesses unto the Gentiles in all the world, thus differing from other officers in the Church in the duties of their calling.”—Sec. 107:25.

*CALLED APOSTLES.—Under the date of December 28, 1835, Joseph writes: “This day the Council of Seventy met to render an account of their travels and ministry, since they were ordained to that apostleship”—History of the Church, Vol. II, page 346.

He further remarked at the time of the dedication of the Kirtland Temple, when the authorities were being sustained by vote, March 27, 1836: “I next called upon the quorums and congregation of Saints to acknowledge the Presidents of the Seventies, who act as their representatives, as apostles, and special witnesses to the nations, to assist the Twelve in opening the Gospel-Kingdom among all nations, and to uphold them by their prayer, which they did by rising.”

"Other Seventy are to act in the name of the Lord, under the direction of the Twelve or Traveling High Council in building up the Church, and regulating all the affairs of the same in all nations—first unto the Gentiles, and then to the Jews."—Sec. 107:34.

DECISIONS OF THE FIRST QUORUM OF SEVENTY.—In matters pertaining to the work and calling of the Seventies, that is, matters within the scope of their office and jurisdiction, the decisions of the First Quorum of Seventy are of high rank, being equal to those of the Twelve Apostles; provided they are "made in all righteousness, in holiness, and lowliness of heart, meekness and long-suffering, and in faith, and virtue, and knowledge, temperance, patience, Godliness, brotherly kindness and charity."

"And they form a Quorum equal in authority to that of the Twelve special witnesses or Apostles just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power and validity one with the other. (A majority may form a quorum, when circumstances render it impossible for it to be otherwise.)"—Doctrine and Covenants, sec. 107:26, 27, 28.

"And in case that any decision of these quorums is made in unrighteousness it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the Church, otherwise there can be no appeal from their decision."—Sec. 107:32.

GOVERNMENT OF LOCAL QUORUMS.—Whenever there are enough members holding the office of Seventy residing in any ward of the stakes

of Zion, they are organized into a quorum; and Quorums so organized are numbered consecutively according to the order of their respective organizations. The government, outside of their internal workings is both centralized and local in character.

Each quorum of Seventy is under the jurisdiction, (1) of the Presidency of that quorum, and (2) of the First Council of the Seventy. The Stake Presidency, however, preside over all the members of the Church in the Stake and may direct their labors locally in the Priesthood without conflicting with quorum duties, and may institute rules so as to prevent the interference of quorum meetings with ward and stake regulations.

When a Seventy becomes a member of any particular quorum, he remains a member of it until, upon proper showing, he is transferred to some other Seventies' organization, or is ordained to some other calling or is dropped for cause, disfellowshipped or excommunicated.

VACANCIES.—When a vacancy in the Presidency of a local quorum is to be filled, the matter is referred to the First Council of the Seventy, who asks for suggestions of names from the quorum where the vacancy exists, and they then generally make selections therefrom and ordain them.

ORDINATIONS.—Elders have authority to ordain others to the office of Elder and to offices in the Aaronic Priesthood. Seventies have authority to ordain others to the office of Seventy, which office includes that of Elder, and to offices in the Lesser

Priesthood. The Elders being local presiding officers, do not ordain Seventies, who are a traveling body of Priesthood; the Seventies being a traveling body, do not usually ordain Elders, who labor locally.

DISCIPLINE.—The usual course taken with a Seventy who is derelict in his duty, or who has fallen into sin, is for his own quòrum, by a committee or otherwise, to investigate his case; and if it is found to be of a serious nature, he may be expelled from membership in his quorum. And if his bad conduct merits it, he may be disfellowshipped by the ward Bishop's Court, and cut off from the Church by the Stake High Council.

SUPPLEMENTARY WORK AND REVIEW

1. Give a brief summary of the organization of the First Quorum of Seventy. Explain the difference of the calling of the Elder and the Seventy. Describe the organization of the Seventies.
2. Explain the order and organization of the Presidency of the First Quorum of Seventy; and also the same of other quorums of Seventies.
3. Illustrate under what circumstances a decision of the First Quorum of Seventy is equal in authority to that of the Twelve. Mention some of the important duties pertaining to the office of the First Council of Seventy.
4. How would a Seventies' Quorum deal with a recreant member? If a Seventy is expelled from his quorum, does that action take away his Priesthood?

CHAPTER TWENTY-EIGHT

THE PRESIDING PATRIARCH

DEFINITION.—Literally, Patriarch means head of a family or tribe; as Abraham, (Heb. 7:4) the twelve sons of Jacob, (Acts 7:8) and David, (Acts 2:29). And, for that matter, every man is a Patriarch who is the natural father or head of a family, if his children have been born to him under the bond of the Holy Priesthood. Therefore each head of a properly organized family, being a Patriarch, may in his own right bless his posterity. But the position of a Patriarch in or to the Church and that of a father at the head of his family, are quite different. One holding the Patriarchal office does not stand as the head of any family (save his own) or as the head of the Church, or any branch thereof, but acts primarily as proxy for the fatherless and for those whose nearest male ancestors are not in the Church. However, any other persons, even though not of this class, who desire patriarchal blessings, may receive them under the hands of one specially ordained to this calling. In fact, patriarchal blessings, other than those given by the father, are not only legal and right but very desirable.*

*The position which men occupy in the family, and especially those who hold the Melchizedek Priesthood, is one of first importance and should be clearly recognized and maintained in the order and with the authority

THE OFFICE HEREDITARY.—“The order of this Priesthood was confirmed to be handed down from father to son, and rightfully belongs to the literal descendants of the chosen seed, to whom the promises were made.” (Sec. 107:40, see also verses 41 and 57.) Notwithstanding the fact that the right to the office is inherited, a person, in order to hold it, must be appointed and ordained by the First Presidency and then sustained by the vote of the Church.*—See Doctrine and Covenants, sec. 124:91-96.

which God conferred upon man in placing him at the head of his household.

* * * * * There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher Priesthood than that of the father. This authority is time honored, and among the people of God in all dispensations it has been highly respected and often emphasized by the teachings of the Prophets who were inspired of God. The patriarchal order is of divine origin, and will continue throughout time and eternity. There is then a particular reason why men, women and children should understand this order and this authority in the households of the people of God, and seek to make it what God' intended it to be, a qualification and preparation for the highest exaltation for His children. In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount.—President Joseph F. Smith in *Juvenile Instructor*, March 1, 1902, No. 5.

*The Presiding Patriarch of the Church of Jesus Christ of Latter-day Saints holds the office by virtue of inheritance and appointment. Joseph Smith, Sr., was the first to hold this important office in this dispensation. He was ordained December 18, 1833, by his son Joseph. Soon after the death of Father Joseph Smith, Hyrum, his oldest son, was called by revelation to succeed his father. After the martyrdom of Hyrum, William Smith, then one of the Twelve, succeeded his brother by virtue of his birthright. On April 12, 1845, William Smith was cut off the Church for apostasy, having previously been dropped from the Quorum of the Twelve at a general conference of the Church at Nauvoo, April 6, 1845. For nearly four years thereafter the Church had no Presiding Patriarch, but there were others who held the office of Patriarch in the various stakes and branches. One of these was Father John Smith, always faithful and true, who was ordained

IN CASE OF TRANSGRESSION or recreancy to duty, he may be called to account by the First Presidency, or by a council or conference over which they preside.*

SUPPLEMENTARY WORK AND REVIEW

1. What is the nature of patriarchal blessings? Give an account of some very notable patriarchal blessings recorded in the Book of Genesis; also in the Book of Mormon.

2. Show that it is necessary for the Presiding Patriarch to be a Prophet, a Seer, a Revelator. Give reasons to show that the office of Patriarch to the Church does not include the office of Presiding Elder over the whole Church.

Presiding Patriarch of the Church. After his death, which occurred May 23, 1854, the office of Presiding Patriarch came back again to the direct line in the person of John Smith, the eldest son of Hyrum Smith. He is the fifth to hold the office, and was ordained February 18, 1855.

*Presiding Patriarch William Smith was disfellowshipped by a general conference held at Nauvoo, April 6, 1845, and on the following Sunday his case was brought before the Priesthood and Saints in their regular meeting, President Young presiding. Representatives of most of the councils and quorums of the Church were present. Undoubtedly the action of the conference and meeting was legal and valid, for the reason that the Church as a whole may do lawfully what a part may do judicially.

CHAPTER TWENTY-NINE

THE PRESIDING BISHOPRIC

GENERAL REMARKS.—The Bishopric, viewed as a whole, comprises the authority of the presidency over the Aaronic, or Lesser Priesthood. This Priesthood gives authority and power to officiate in all temporal or business affairs of the Church, together with the right to administer in many of the spiritual blessings of the Gospel. The term lesser denotes a significant office of the Holy Priesthood—something joined to or growing out of the Higher or Melchizedek Priesthood. The Presiding Bishopric holds the keys to the Presidency of this Priesthood. *Holding* the keys means the right, power and authority to *officiate* in *any* and *all* the offices belonging thereto, and also the right to *ordain* others to this ministry.

“The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the Lesser Priesthood, is because it is an appendage to the greater or Melchizedek Priesthood and has power in administering outward ordinances. The Bishopric is the Presidency of this Priesthood and holds the Keys or Authority of the same.”—Doctrine and Covenants, sec. 107:13, 15.

LAW OF INHERITANCE.—When the Israelites were in Egypt the Lord announced to His servant

Moses that the firstborn of every family had been selected by Him for service in His government. But afterwards the law was modified and the Lord took the whole tribe of Levi into his service instead of the firstborn and gave parents the privilege of redeeming their firstborn by paying a certain sum of money. By this exemption certain duties of the Priesthood were confined exclusively to the Levites throughout their generations. Aaron, the companion, brother, and mouthpiece of Moses, was himself a Levite. The Lord chose Aaron and his sons to stand at the head of the Lesser Priesthood.*

The crowning authority of the Priest's office is the Bishopric, and the Lord has renewed His covenant in this generation with the Levites, and particularly with the house of Aaron. (See Doctrine and Covenants, sec. 13.) Speaking of the calling of Bishops the Lord says: "And if they be literal descendants of Aaron they *have a legal right* to the Bishopric if they are the *firstborn* among the sons of Aaron. For the firstborn holds the right of the Presidency over this Priesthood, and the keys or authority of the same. No man has a legal right to this office to hold the keys of this Priesthood,

*AARON AND HIS SONS CALLED.—The Lord speaking to Moses, said: "And thou shalt gird them with girdles, Aaron and his sons and put the bonnets on them; and the Priest's office shall be theirs for a perpetual statute." (Ex. 29:9.) "And thou shalt anoint them as thou didst their father that they may minister unto me in the Priest's office; for their anointing shall surely be an everlasting Priesthood throughout their generations." —Ex. 40:15.

except he be a literal descendant and the firstborn of Aaron.”—Sec. 68:16, 18.*

HIGH PRIESTS MAY OFFICIATE AS BISHOPS.—In the event that no lineal seed of Aaron makes a claim to the Bishopric, or in other words, when no rightful descendant is found or designated by the First Presidency, a High Priest is to be chosen for this position; which fact is clearly shown by the following:

“There remaineth hereafter, in the due time of the Lord, other Bishops to be set apart unto the Church, to minister even according to the first;

“Wherefore, they shall be High Priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron.”

“But as a High Priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, *he may officiate in the office of Bishop* when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the First Presidency of the Melchizedek Priesthood.”—Sec. 68:14, 15, 19.

Since the organization of the Church to the present, High Priests have universally been selected

*CONDITIONS IMPOSED.—But even a firstborn lineal descendant of Aaron must be designated by the First Presidency, and found worthy, and must be anointed, and ordained under their hands otherwise they are not legally authorized to officiate in the Bishopric. “And a literal descendant of Aaron also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their Priesthood; but by virtue of the decree concerning their right of Priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord, under the hands of the above named Presidency.”—Doctrine and Covenants, sec. 68:20, 21. See also secs. 107:13, 17; 124:141.

and appointed Bishops, and this procedure will probably continue until the Lord, through His authorized servants, shall designate the sons of Aaron.

COUNSELORS.—A lineal descendant of Aaron may “act in the office of Bishop independently, without Counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel. (Sec. 107:76.) But a High Priest, acting as Bishop, must have Counselors. Sec. 107:72; 124:141.

CLASSIFICATION.—Bishops may be classified according to the duties assigned them. The functions of office are numerous and different in their nature. They may now be arranged as follows: (1) Presiding Bishop of the whole Church. Such is the scope of office held now by Bishop Sylvester Q. Cannon and Counselors. (2) Local, or ward Bishops.*

APPOINTMENT OF THE PRESIDING BISHOP is vested solely in the First Presidency, the appointment to be confirmed, of course, by the vote of the Saints in general conference, and at other places and times.

“No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant and the first—

*ELIGIBILITY TO OFFICE.—“The position which a Bishop holds, depends upon his calling and appointment, and that, although a man holding the Bishopric is eligible to any office in the Bishopric, yet he cannot officiate legally in any, except by selection, calling and appointment.”—Items on Priesthood by President John Taylor.

born of Aaron; but as a High Priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the First Presidency of the Melchizedek Priesthood."—Sec. 68:18, 19.

While the words above quoted refer particularly to the one who is to "hold the keys to this Priesthood,"—the Presiding Bishop—yet the rule held good also in the appointment of general Bishops, traveling or special Bishops, and Bishops' agents, when these were in office, but they have been dispensed with in the more complete organization of the Church. The above rule also applies to the appointment of ward Bishops, though these latter may be appointed by the Presidency of a Stake, when so directed by the First Presidency of the Church.*

SELECTING WARD BISHOPS.—The following is the usual procedure in selecting ward Bishops: (1) The Stake Presidency choose a suitable man for the position. (2) The name of the person so chosen is presented to the High Council for approval. (Sec. 20:67.) (3) After being passed upon by the Stake Presidency and the High Council, the name is presented to the First Presidency

*TRIAL AND APPOINTMENT OF WARD BISHOPS.—"In regard to the appointment and trial of ward Bishops, it appears that they stand in the same relationship to the Presidents of Stakes as the early Bishops did to the First Presidency who presided over the Stake at Kirtland; but that those Presidents should consult with the First Presidency on these and other important matters, and officiate under their direction in their several stakes."—Items on Priesthood by President John Taylor.

of the Church. (4) If the First Presidency approve of the selection the person is informed of his call, to ascertain if he accepts the appointment. (5) If he accepts, his name is presented to his ward. (6) And if the people approve, by their vote, what has been done, he is ordained. (Sec. 124:141, 144.) The First Presidency, however, may appoint and ordain a person directly to this office, subject to the approval of the Saints.

HOW TRIED.—As the First Presidency has the sole power of appointment, so they have also the sole power of removal.

“And again, no Bishop or High Priest who shall be set apart for *this ministry*, shall be tried or condemned for any crime, save before the First Presidency. And inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned.” (Sec. 68:22, 23.) Undoubtedly in a case so grave as the impeachment and trial of a Presiding Bishop, a special court would be organized such as is set forth in the Doctrine and Covenants, sec. 107:78, 81: namely, a special High Council presided over by the First Presidency of the Church.

As to the arraignment of other Bishops for crime or maladministration, who do not “hold the keys of this Priesthood,” they may be tried before the First Presidency, by a court presided over by the Presiding Bishop, or even by a Stake High Council, as the First Presidency may direct. Into which court a Bishop may be cited to appear

for trial would depend in all probability upon the extent of his jurisdiction and calling.—Sec. 120:2; 107:74.

GENERAL POWERS OF OFFICE.—The first duty of the Presiding Bishop is to preside over the lesser Priesthood of the Church, which includes the holding of the keys of this ministry.—Sec. 68: 14, 23.

He possesses “the Priesthood of Aaron which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins.”—Sec. 13.

He is to receive and care for the property of the Church; to buy land, and settle the Saints thereon; to arrange by lot the inheritances of the Saints; to look after the poor; to build houses of worship and other public buildings; and to attend generally to the temporal affairs of the Church, act as a special judge, receive the tithes, and in connection with the First Presidency disburse the tithes of the Church.*

SUPPLEMENTARY WORK AND REVIEW

1. Review Chapter Thirteen. Who has the sole right of appointment of the Presiding Bishop? Who has the sole right to try him?

2. Mention the general powers of office of the Presiding Bishop. Name a probable case wherein he would act as a special judge.

3. How many classes of Bishops do we have now?

*BISHOPS PARTRIDGE AND WHITNEY.—The student should be careful to distinguish between the position of General Bishops who held enlarged powers in the early days of the Church, and the position of Presiding Bishop of our time.

CHAPTER THIRTY

COURTS AND COUNCILS OF JUSTICE

IN THE CHURCH there is a well-developed system of courts, to which the humblest member may bring his cause for adjudication without money or price. In case of transgression neither layman nor officer—high or low—is exempt from their judicial authority. What might be termed the statutory or judicial laws of the Church as now existing, were not given in any one revelation or code; they were revealed in parts and are largely set forth in the Book of Doctrine and Covenants. Much of the jurisprudence of the Church in force today is found in the history of the people. It was given by inspiration through the oracles of God, as the cases and times demanded.

NUMBER OF KINDS.—There are three standing Courts or Judicial Councils established in the Church, known as

- (1) The Ward Bishop's Court.
- (2) The Stake High Council; and the
- (3) Council of the First Presidency, (mainly a court of review).

Besides these regular courts, there are three other tribunals which, however, are convened but rarely, and then only for special purposes, namely:

(1) The Presiding Bishop's Court, (2) the Council of High Priests Abroad, and (3) the Traveling High Council of the Twelve Apostles. These are described in chapters 34, 35 and 36.

GRADE AND JURISDICTION.—The Ward Bishop's Court and the High Council of a Stake, are local courts; but in point of ranking with each other, the former is an inferior court, and the latter is a superior court.

THE JURISDICTION OF CHURCH COURTS extends solely to cases of infractions of the moral law, wherein members are considered guilty of "unchristian-like conduct," and to other violations of the laws, rules, and discipline of the Church. A Church court would never undertake to reverse a decision of the courts of law, neither would it take notice of matters for which the civil law makes provisions, except in cases where wickedness and depravity are evidently manifest. In such instances a person might be condemned in both courts. Section 134:10, 11, Doc. and Cov. has a bearing on this question. It says:

"We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them, they can only excommunicate them from their society, and withdraw from them their

fellowship. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same."

SUPPLEMENTARY WORK AND REVIEW

1. State the number and grade of courts in your Stake. Name the standing courts of the Church. What courts have jurisdiction in a Stake of Zion?
2. Who are the judges of the three standing courts of the Church?
3. What class of cases may be tried in a Church court? Name some ordinary civil cases that could not be tried in a Church court.

CHAPTER THIRTY-ONE

THE WARD BISHOP'S COURT

Of the many or the few difficulties which may arise in any community of Saints, only a small percentage find their way into the Bishop's Court; and a fewer number still, into other Church tribunals. The counsel is now as of old, for members to settle their own differences; but if they cannot do so, they are to call to their aid two or more of that great body of peacemakers, the Teachers, and with their friendly assistance bring about reconciliations. These and other agencies failing, the next step is the Bishop's Court.

CONSTITUTION AND JURISDICTION.—This tribunal consists of the Bishop of the ward and his two Counselors. Should one or both Counselors be unable to act on any particular case, the Bishop may choose one or two High Priests to sit with him. The jurisdiction of this court is limited to members of the ward presided over by the Bishop; unless upon a change of venue he is directed by the Stake Presidency to hold court in some other ward. The extreme penalty that can be inflicted by this court is excommunication from the Church, provided the accused is a lay member or holds only the Lesser Priesthood; but if the accused holds the Melchizedek Priesthood, he can

only be disfellowshipped and his case referred to the Stake High Council for further action.

PROCEDURE. THE COMPLAINT.—The first step taken in a trial is the making out or the submitting of a charge or complaint. This paper is a formal charge against a member of the Church by another member for dereliction of duty, for a wrong done, or for a crime committed. The person or persons making the charge sign their names to the document, which is then attested by the Bishop. The words “accuser” and “accused” are used to denote the parties in the trial, and are similar, respectively, to “plaintiff” and “defendant” in an ordinary civil case. (The *Forms* here presented, namely the complaint, the summons, the testimony of witnesses, the decision of Bishop’s Court, the notice of appeal, and the report to the High Council, are suggestive only.)

FORM NO. 1. In the _____ Ward of the _____ Stake of Zion,
Church of Jesus Christ of Latter-day Saints _____ accuser, against
_____ accused.

On the _____ day of _____ 19 _____, personally appeared _____
(state here name of accuser or accusers) _____ and complains of _____
(state here name of accused) _____ and for cause thereof alleges that
the said accused is guilty of unchristian-like conduct,* as follows _____

I, _____ (state here name of accuser or accusers) _____ hereby
certify that I (or we) have read the foregoing complaint, and know the con-
tents thereof, and that the same is true of my (or our) own knowledge, ex-
cept as to matters therein stated on information and belief, and as to those
matters I (or we) believe them to be true _____ accuser. Attest:
_____ Bishop. Dated this _____ day of _____ 19 _____.

A SUMMONS is a paper which cites the accused

*Instead of the phrase, “unchristian-like conduct,” words more specifically denoting the nature of the charge may be used; as, heresy, apostasy, etc.

person to appear before the court to answer to the charges preferred against him. This document is signed by the Bishop and the Clerk. This paper should be placed in the hands of two Teachers for service, that they may testify if required that the accused has been notified to appear.

FORM NO. 2. In the _____ Ward of the _____ Stake of Zion, Church of Jesus Christ of Latter-day Saints _____ accuser, against _____ accused. To _____ (state here name of accused) _____

Greeting:

You are hereby requested to be and appear before me the undersigned, at, (state here place for holding trial) _____ Stake of Zion, at _____ o'clock _____ m., on the _____ day of _____ 19____, to answer a charge filed against you by said accuser. Said accusation is made against you for unchristian-like conduct, and reads as follows: _____ (state here briefly nature of charge) _____. And you are hereby notified that if you fail to appear and answer as above required without reasonable excuse, you will be dealt with according to the evidence, and the law of the Church in such matters. _____ Bishop. _____ Dated this _____ day of _____ 19____.

RETURN OF THE TEACHERS.—We hereby certify that we have served the within summons by delivering a true copy thereof to _____ (state name of accused) _____ Teachers.

THE TRIAL is conducted by the Bishop, assisted by his two Counselors. The court is formally opened by prayer. The complaint is then read to the accused and he is asked to make answer to the charge. If his answer amounts to a plea of guilty, all that is then necessary is for the Bishopric to render a decision; but if the answer is the reverse of this, the trial proceeds.

WITNESSES are then examined to establish the charge, after which witnesses are examined on the side of the accused. The witnesses for either side may be re-heard and cross-examined. The ac-

cused and the accuser may each have the privilege of being heard on his own behalf.

FORM NO. 3. In the _____ Ward of the _____ Stake of Zion, Church of Jesus Christ of Latter-day Saints _____ accuser, against _____ accused.

_____ (state here name of witness) _____ being present in court testifies as follows: _____ (state here substance of testimony given) _____ Witness. Dated this _____ day of _____ 19 _____.

THE DECISION.—After all the evidence is heard a decision is rendered by the Bishop, which should be in writing, and a copy of which should be given to the parties. If the Bishop and one of his Counselors agree, the decision is valid: but if both Counselors disagree with the Bishop, there is no decision in the case, and it must be retried or go to the higher court.

APPEAL.—Either of the parties not satisfied with the decision may appeal to the High Council.

FORM NO. 4. In the _____ Ward of the _____ Stake of Zion, Church of Jesus Christ of Latter-day Saints _____ accuser, against _____ accused.

The Bishopric in said ward of said Stake, hereby certify that on the _____ day of _____ 19 _____ (state here name of accuser) _____ made complaint against _____ (state here name of accused) _____ charging him with _____ (state here nature of offense charged) _____ and the said case came on for hearing on the _____ day of _____ 19 _____. From evidence presented, we find and decide as follows: _____ (state here decision in full of Bishop's Court) _____ Bishop, _____ First Counselor, _____ Second Counselor, _____ Ward Clerk. Dated this _____ day of _____ 19 _____.

NOTICE OF APPEAL.*—The said _____ (state here name of party taking an appeal), being dissatisfied with said decision, and having given notice of appeal to the High Council, a copy of all proceedings in said case is herunto attached for your action thereon. _____ Bishop, _____ First Counselor, _____ Second Counselor, _____ Ward Clerk.

*The above notice of appeal may be written on the back of the decision.

DISFELLOWSHIP AND EXCOMMUNICATION.—

If the decision is that the accused be cut off the Church, and he is a lay member or holds only the Aaronic Priesthood, then the case ends with the Bishop's Court. But if the accused holds the Melchizedek Priesthood, the Bishop's Court has authority only to withdraw the hand of fellowship. Such action is immediately reported to the High Council of the Stake, and that body decides whether or not he is to be severed from the Church on the findings of the lower court. In case a report is made to the High Council the following form may be used:

FORM NO. 5. In the _____ Ward of the _____ Stake of Zion,
Church of Jesus Christ of Latter-day Saints, _____ accuser, against
_____ accused.

To the High Council of the _____ Stake of Zion:

The Bishopric of the _____ Ward of said Stake hereby certify that,
on the _____ day of _____, 19____, (state here name of accuser) _____
made complaint against _____ (state here name of accused) _____
charging him with _____ (state here nature of the offense charged) _____
and said case came on for hearing on the _____ day of _____ 19____.
From evidence presented, we found that the said _____ (state here name
of accused), should be excommunicated from the Church of Jesus Christ of
Latter-day Saints, and accordingly the hand of fellowship was then and
there withdrawn from the said _____ (state here name of accused) _____.

A copy of all proceedings in said case is hereunto attached and
forwarded for your action thereon _____ Bishop, _____ First
Counselor, _____ Second Counselor, _____ Ward Clerk. Dated
this _____ day of _____ 19____.

THE STEPS TO BE OBSERVED in the course of
a trial may be summarized as follows:

(1) The complaint is drawn up and signed by
the accuser and attested by the Bishop. (Form
No. 1). (2) The summons is issued, in which a

reasonable time is given for the accused to appear for trial. (Form No. 2). (3) When ready for trial, the court is opened with prayer. (4) The complaint is read and the accused is asked to plead, if his written answer is not already filed. (5) If he plead "guilty," judgment is rendered. (6) If he plead "not guilty," the trial goes on. (7) Witnesses are examined to establish the truth of the charge. (8) Then witnesses are examined for the defense, and the accused may also testify in his own behalf. (9) The evidence of each witness is taken in writing by the clerk. (Form No. 3). (10) The testimony is read to the witness, errors corrected, then the witness signs it. (11) After all evidence is given, the Bishopric render their decision. (12) The decision is written on a blank prepared for that purpose. (Form No. 4). (13) The accused should receive a copy of the decision. (14) If the accused holds the Melchizedek Priesthood, and the Bishop's Court recommend that he be excommunicated, a report is made at once to the High Council. (Form No. 5). (15) All papers entered in their consecutive order in a book kept for that purpose, make a complete record of the case.

SUPPLEMENTARY WORK AND REVIEW

1. Under what circumstances may a Bishop try a case outside of his own ward? What is meant by a "change of venue?"
2. What element must be at the foundation of any charge or complaint in order that a trial may be had before a Bishop? Name some matters that might cause dispute and ill feelings

among members relating to money or property affairs which could not be adjudicated in a Church court. What is meant by the phrase, "unchristian-like conduct?"

3. See Doc. and Cov., Secs. 42:84 to 92; 134:10, 11, for an enumeration of cases that may be tried in a Bishop's Court, and also cases that should be determined in the courts of the land.

CHAPTER THIRTY-TWO

THE STAKE HIGH COUNCIL

ORGANIZATION.—Twelve High Priests constitute this body. They are presided over by the Stake President, assisted by his Counselors, or by either of them. The first High Council of a stake is organized by the First Presidency, or by one or more of the Apostles acting under their direction. Afterwards vacancies are filled by the appointment of the Stake Presidency and sanctioned by a Council of the Priesthood convened for that purpose, or by the voice of a general stake conference. The High Council of a stake, in all its constitutional details and procedure, is patterned after the High Council first organized, February 17, 1834, at Kirtland, Ohio, and presided over by President Joseph Smith, Jr., for a number of years.—Sec. 102.

ALTERNATE HIGH COUNCILORS.—Besides the regular members of the Council, there are a number of High Priests, usually six, who have been set apart as alternate High Councilors. These attend all sessions of the Council and take the places of absent members.

ITS FUNCTIONS are largely judicial, yet important legislative and executive powers are conferred upon it. Cases may be reviewed, or reheard on appeal from the Bishop's Court, or they may begin there; thus the High Council has both

appellate and original jurisdiction. It is the rule, however, that only the most important matters of stake or ward concern shall come before this assembly. When decisions are made by this council upon questions entirely within its jurisdiction, and when its members are unanimous, and there have been no irregularities, such decisions are final.—Sec. 102:21, 22.

IN AN APPEAL from the Bishop's Court, there are three modes of procedure: (1) If the testimony from the lower court is satisfactory to both parties, the Council may either affirm, reverse or modify the decision of the Bishopric. (2) If the testimony is objected to by either of the parties, the Council may hear the case over again, as if it had never been heard. (3) If the Council shall discover irregularities, or find that new testimony could be adduced, it may remand the case back for re-hearing in the Bishop's Court.

An appeal may be taken also from a Stake High Council to the Council of the First Presidency, who may review the proceedings, and if there have been irregularities, order a re-hearing.*

*APPEAL TO THE FIRST PRESIDENCY.—“It is well understood by the Saints that if the accused in a case brought before a Bishop's Court is not satisfied with the decision, he can appeal to the High Council of the Stake and have his case submitted to the judgment of 15 impartial men, who are able to judge whether the decision of the Bishop is just or not. From the decision of the High Council the case can be appealed to the First Presidency, and if they discover any irregularities in the proceedings in either court, they can order a rehearing of the case. The Lord has provided sufficient safeguards for the protection of the rights and privileges of His Saints.”—See decision of the First Presidency in the Rydman case. *Deseret News*, April 4, 1903.

CO-ORDINATE POWERS.—“The standing High Councils at the Stakes of Zion form a quorum equal in authority in the affairs of the Church in all their decisions to the quorum of the Presidency, or the traveling High Council.” (Sec. 107:36.) Only matters pertaining legitimately to stake and ward government and policy, however, can be at all considered by a standing or fixed High Council of a stake. Notwithstanding the fact that the decisions of a Stake Presidency and High Council, when made in righteousness, are of force equal to that of the First Presidency or of the traveling High Council of the Twelve Apostles, stake authorities should, and they generally do, take counsel and advice upon questions that are obscure and difficult.

NUMBER AUTHORIZED TO DO BUSINESS.—Of the regular Councilors, the least number authorized to do business is seven; and even this number is not empowered to act alone, further than to complete the Council of twelve. This they do by assigning the Alternate members places, or appointing other High Priests to act for absent or disqualified regular Councilors.

“Voted: that the High Council cannot have power to act without seven of the above named Councilors, or their regularly appointed successors are present.

“These seven shall have power to appoint other High Priests, whom they may consider

worthy and capable to act in the place of absent Councilors.”—Sec. 102:6, 7.

PROCEDURE OF HIGH COUNCIL.—Cases involving the standing or fellowship of members of the Church, are brought before the Council, (1) on appeal from the Bishop’s Court, or (2) by citation from the Council based on an original charge or complaint.*

When a High Council is organized, the twelve Councilors are divided equally by lots. Those drawing even number, that is: 2, 4, 6, 8, 10 or 12, are to stand up in behalf of the accused or defendant, to prevent injustice or insult; not, however, to take sides as an attorney would advocate the cause of his client. Those members drawing odd numbers are to take the part of the accuser or plaintiff.†

Whenever the Council convenes to consider any matter, the twelve Councilors determine by vote whether it is a difficult case or not. If it is not, only two speak, one for each side; if it is, then four are appointed; and if still more difficult,

*AS TO COMPLAINTS.—President Joseph Smith said: “The question has been asked: Can a person NOT belonging to the Church bring a member before the High Council for trial? I answer No.”—History of Joseph Smith, Mill. Star, vol. 20, page 749.

†SPEAKERS ACT IN TURN.—The Councilors have their permanent numbers. But in order that each may act in the capacity of speaker, a roll or minute is kept which shows who were speakers at a previous trial, and whose turn is next, thus, “commencing with number one, and so on in succession to number twelve.”—Sec. 102:12, 17.

When a vacancy is filled in the High Council the new member takes number 12, and all old members holding numbers following the one whose place is vacant, move up one number toward the head—thus following the order of filling vacancies in the Council of the Twelve.

then six. But in no case are more than six appointed.

The accused is then asked to make answer or plead to the charge against him, which may be made orally or in writing. If the answer amounts to a plea of not guilty then the trial proceeds. If the accused pleads guilty to the charge, a decision is at once given without further investigation.

If the trial proceeds, evidence is introduced through witnesses and otherwise.‡

"In all cases the accuser and the accused shall have the privilege of speaking for themselves before the Council after the evidences are heard, and the Councilors who are appointed to speak on the case, have finished their remarks."

"After the evidences are heard, the Councilors, accuser and accused have spoken, the President shall give a decision according to the understanding which he shall have of the case, and call upon the twelve Councilors to sanction the same by their vote."

"But should the remaining Councilors who have not spoken, or any one of them, after hearing the evidence and pleadings impartially, discover an error in the decision of the President, they can manifest it, and the case shall have a re-hearing."

"And after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly."

"But in case no additional light is given, the first decision shall stand, the majority of the Council having power to determine the same."—Sec. 102:18, 22.

FIRST CASE TRIED BY A HIGH COUNCIL.—Following are the minutes of a High Council trial held at Kirtland, February 19, 1834, two days

‡TWO OR THREE WITNESSES NECESSARY.—At a general conference held at Nauvoo, October 5, 1840, the following resolution was unanimously adopted: "Resolved, That no person be considered guilty of crime unless proved so by the testimony of two or three witnesses."—History of Joseph Smith, Mill. Star, vol. 13, page 153.

after the organization of the first Council. As the minutes are brief they are given here to illustrate the steps taken in the course of a Council trial. The introductory headings are supplied, also one apparent omission in the minutes; namely, the appointment of two speakers who are mentioned when the time came for them to address the Council:

(1) THE COMPLAINT OR CHARGE.—Kirtland, February 19, 1834. To the President of the High Council of the Church: The following charges I prefer against Elder Curtis Hodges, Sr., of this Church: First, for an error in spirit; second, for an error in the manner of his address, which consisted in loud speaking and want of clearness in articulation, which was calculated to do injury to the cause of God; and also for contending that that was a good and proper spirit that actuated him thus to speak—all of which I consider unbecoming in an Elder in this Church, and request a hearing before the High Council. (Signed) EZRA THAYER.

(2) SPEAKERS APPOINTED.—Oliver Cowdery (No. 1) was appointed on behalf of the accuser. Joseph Coe (No. 2) was appointed on behalf of the accused.

(3) THE PLEA.—Elder Hodges pleaded “not guilty” of the above charges.

(4) EVIDENCE—WITNESSES EXAMINED.—Father Lyons was called on to substantiate the above charges, and his testimony was pointed against Brother Hodges. Brother Story testified that Elder Hodges talked so loud at a prayer meeting that the neighbors came out to see if someone was hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke: that he raised his voice so high that he could not articulate so as to be understood, and that his teaching brought a damper upon the meeting, and was not edifying. Brother Erastus Babbitt was then called upon, who testified that Elder Hodges was guilty of hollowing so loud that in a measure he lost his voice, and uttered but little else

than "Glory to heaven's king." His testimony against Brother Hodges was pointed. Brother Truman Wait testified much to the same effect.

(5) SPEAKER FOR THE ACCUSER.—Counselor Oliver Cowdery stood up on the part of the accuser, and opened the case clearly.

(6) SPEAKER FOR THE ACCUSED.—Counselor Joseph Coe stood up on the part of the accused, but could say but a few words.

(7) THE ACCUSER AND THE ACCUSED SPEAK.—The accuser and accused then spoke for themselves.

(8) DECISION OF THE PRESIDENT.—After which the President arose and laid open the case still more plainly, and gave his decision, which was, that the charges in the declaration had been sustained by good witnesses; also that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the Spirit of the Lord at the meetings, when he hollowed, he must have abused it, and grieved it away.

(9) VOTE ON THE PRESIDENT'S DECISION.—All the Council agreed with the decision.

Elder Hodges then arose and said he now saw his error, but never saw it before; and appeared to be thankful that he saw it. He said he had learned more during this trial than he had since he came in the Church; confessed freely his error, and said he would attend to the overcoming of that evil, the Lord being his helper.

The Council forgave him, and adjourned to the evening of the 20th.—"History of the Church," vol. II, page 33.

STAKE HIGH COUNCIL PROCEDURE.—The following items on procedure, except the paragraph headings, are taken from a very helpful and thoughtful article on "Stake High Councils," by Elder John Nicholson, published in the *Weekly Deseret News*, December, 1894, vol. 50, page 57:

JURISDICTION OF THE COUNCIL.—"The tribunal has ap-

pellate as well as original jurisdiction. The appeal cases originate in the Bishop's Courts. When either of the principals in a trial before one of the latter courts is dissatisfied with the Bishop's decision and desires to appeal to the High Council of the Stake, he must show proper grounds as a reason for the appeal, and if they are deemed sufficient the minutes of the proceedings are sent up to the appellate court. Unless the reasons given for the action of appeal are trivial or frivolous, the request is granted. Should the Bishop however, refuse to grant an appeal, the applicant may complain to the President of the Stake, by whom it will be submitted to the High Council. If that body decides that an appeal should be granted, the President will direct the Bishop to show cause why he should not be required to grant it and to send up the minutes of the proceedings had before him in the case."

PROCEDURE IN APPEAL CASES.—"In a case which comes up in the Council on appeal, the minutes of the trial before the court in which it originated are read. (1) If it appears to the court that the papers are insufficient to give a full and clear understanding of the matter, it may decide to investigate the case on its merits, but no witnesses who were not examined before the Bishop's Court are allowed to be introduced, the object of the appellate proceedings being to determine whether or not the decision of the original court ought to be sustained or otherwise. (2) If during the investigation it should appear that either of the parties can and desires to introduce new witnesses who can give additional and vital testimony, the case may be sent back to the Bishop's Court in order to give that tribunal an opportunity to determine whether or not the new evidence would cause him to change or alter his decision."

ORGANIZATION FOR TRIALS.—"Before entering upon the trial of a case, the Council is duly organized. The twelve High Councilors are arranged in two semicircles, each composed of six members. In this shape one-half the Councilors face the other half. Each regular member has a permanent number—from one to twelve—and he occupies a position according to it. The six odd numbers comprise one half-circle and the even the other. There is a space between the ends of the two semicircles,

and the Presidency of the Stake are seated at the upper opening, while the lower one is reserved for the witnesses while they are engaged in giving testimony. After the work of organization is completed, the proceedings are opened with prayer.

THE COMPLAINT READ.—“The President asks each of the parties to the case if he is ready to proceed to trial. When the answer is affirmative, as it usually is, the complaint, or charge, which is in writing and has been previously placed in the hands of the clerk of the Council, is read.”

SPEAKERS CHOSEN.—“It is decided by vote of the Council how many speakers there shall be on a side. When the case is important, it is usual to have two. The speakers are selected in rotation, according to number. The accuser takes a position in the odd number semicircle, between his speakers, while the accused is similarly situated on the even number side.

“The DUTY OF THE SPEAKERS is to advise the respective parties as to their rights and privileges, and to protect them against irregularities and injustice.”

ACCUSER AND ACCUSED SPEAK.—“The accuser is given the privilege of making a general statement of his case, and the defendant is accorded an opportunity to speak on his own behalf in reply in case he does not admit the correctness of the charge. Then follows the examination of witnesses, first for the accuser and then for the accused.”

EXAMINATION OF WITNESSES.—“Each witness is subjected to such interrogation as may be necessary, by the party introducing him, and may be cross examined by the other side upon any matter adduced in the course of the examination-in-chief. These proceedings are participated in by the respective speakers, and also, under proper rules, by other members of the Council and by the Presidency, the object being to obtain a clear understanding of the case, that the decision may be according to equity and justice.”

REVIEW OF CASE BY SPEAKERS.—“After all testimony is in, the President announces that the Council is ready to hear the speakers. It is deemed improper and inconsistent with the genius of the tribunal for the speakers to strain after points in favor of the particular side of the case represented by them, the central

object being the ultimate arrival at a just conclusion as to the merits of the matter in dispute. They are expected, however, to briefly review the evidence and fairly explain points that are favorable to the side of the controversy with which they are for the time being associated."

SUMMARY.—"When the speakers conclude their remarks the President informs the accuser that he has the privilege of presenting his own case, in a brief summary of the testimony. The accused is then accorded a similar opportunity."

DECISION OF THE PRESIDENT.—"It is the duty of the President to formulate and announce the decision, which must be justified by the evidence. Without sufficient proofs—no matter what may be the private opinions of the members of the court as to the guilt or innocence of the accused—no man can be properly condemned. When the decision is announced, it is determined by the vote of the Council whether it shall be sustained. When a majority vote is in favor of it, it stands."

SUPPLEMENTARY WORK AND REVIEW

1. Name some state courts that closely correspond with a High Council. Ordinarily, what is the difference between law and justice? In your opinion, in which tribunal—a state court, or a High Council—would members of the Church be most likely to get justice? (The question presupposes the fact of there being no legal bar to a choice by the suitors.)

2. Define the phrases—"original jurisdiction," and "appellate jurisdiction." What is the nature of an appeal? Describe the procedure of a High Council.

3. Give the names of the High Councilors of your stake; also the Alternate Councilors.

CHAPTER THIRTY-THREE

COUNCIL OF THE FIRST PRESIDENCY

HOW CONSTITUTED.—This Council is the highest of all. It consists primarily of the President of the Church and his two Counselors, who constitute a body competent to decide any and all cases that may arise in the Church. However, if, for any important reason, the Presidency desire assistance, they “shall have power to call other High Priests, even twelve, to assist as Counselors.” —See sec. 107:79.

Probably the most notable case adjudicated by a court of this character was the difficulty existing between members of the Salt Lake stake of Zion and the Utah Stake, regarding the waters of Utah Lake and their flow in the Jordan river. President John Taylor convened this court, and its Counselors were High Priests from each Stake especially appointed to determine this particular matter.

JURISDICTION.—This Council or Court is co-extensive with the jurisdiction of all other councils and courts of the Church; that is, it may take notice judicially of a matter concerning any member, officer, or organization; in other words, it has

original jurisdiction. But its most important function is that of a Court of Appeal.* (See sec. 102:27.) It reviews on appeal or writ of error, the final decision of any of the Church courts. And if it discovers any irregularities, errors or omissions in the findings of any of these tribunals, it may order a rehearing. On the other hand, if it finds that any case which has been appealed was regularly heard, and was decided upon the facts and according to the laws of the Church, it will affirm the same, and its decision is final. "Thus, none shall be exempted from the justice and laws of God, that all things may be done in order and in solemnity before Him, according to truth and righteousness."

"And again, verily I say unto you, the most important business of the Church, and the most difficult cases of the Church inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up into the Council of the Church, before the Presidency of the High Priesthood;"

"And the Presidency of the Council of the High Priesthood shall have power to call other High Priests, even twelve to assist as Counselors; and thus the Presidency of the High Priesthood and its Counselors shall have power to decide upon testimony according to the laws of the Church,"

"And after this decision it shall be had in remembrance no more before the Lord! for this is the highest council of the Church of God, and a final decision upon controversies in spiritual matters."

"There is not any person belonging to the Church who is

*On appeal to First Presidency, refer to foot note in chapter 32, page 175.

exempt from this Council of the Church.—Doc. and Cov., sec. 107; 78-81.*

*For about three years the First Presidency presided over the High Council of Kirtland, and during that time questions pertaining to the whole Church received attention by that body. This was also true to some extent of the High Council at Far West, and also at Nauvoo till about 1840. But during this time, after organization of the quorum of the Twelve, the Prophet Joseph gradually brought into his Council the Twelve Apostles. It is evident that the First Presidency, in connection with the Twelve, (the Twelve, of course, being High Priests as well as Apostles) may consider and pass upon any matter whatsoever concerning the Church or any single member thereof.

CHAPTER THIRTY-FOUR

SPECIAL CHURCH TRIBUNALS— PRESIDING BISHOP'S COUNCIL

TRIAL OF A FIRST PRESIDENT.—Should the occasion ever arise that one of the First Presidency must be tried for crime or neglect of duty, his case would come before the Presiding Bishop with his Counselors and twelve High Priests especially chosen for the purpose. This would be a tribunal extraordinary—from which there is no appeal.

“And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common Council of the Church, who shall be assisted by twelve Counselors of the High Priesthood; and their decision upon his head shall be an end of controversy concerning him.”—Sec. 107:82, 83. See also verse 76.*

*SIDNEY RIGDON VS. SYLVESTER SMITH.—This case grew out of the insubordination of Sylvester Smith and his charges and false accusations against the Prophet Joseph during the journey of Zion's camp. In order to bring the matter to an issue, Sidney Rigdon, one of the First Presidency, made complaint against Sylvester Smith before N. K. Whitney, Presiding Bishop of Kirtland. In this case two of the First Presidency were involved. Bishop Whitney chose twelve High Priests to assist him—namely, the High Council of Kirtland—History of the Church, Vol. II, page 150-9.

SEYMOUR BRONSON VS. OLIVER COWDERY.—This case was before the High Council of Far West, Missouri. Elder Cowdery was arraigned on nine specific charges, seven of which were sustained and he was cut off. Edward Partridge, Presiding Bishop of Zion, presided over the High Council. Oliver Cowdery was one of the Assistant Presidents of the Church, hence it was necessary for him to be tried before a Presiding Bishop. The next day David Whitmer and Lyman E. Johnson were cut off by the same Council; the former was an Assistant Counselor to Joseph and also President

SUPPLEMENTARY WORK AND REVIEW

1. Would you call the Presiding Bishop of the Church "a common judge," or a special judge? Is there any provision for an appeal from the decision of the special Council under his presidency? Do cases ever come to that body on appeal?

2. How many persons comprise that tribunal? Point out the difference between it and a ward Bishop's Court.

of the Church in Zion; the latter was one of the Twelve.—"History of the Church," Vol. III, pages 16-20.

AT THE TRIAL OF SIDNEY RIGDON, Nauvoo, Ill., Sep. 8, 1844, Bishop Newel K. Whitney presided and the Presidency and High Council of Nauvoo were the High Priests chosen for the occasion. "The High Council organized themselves with Bishop Newel K. Whitney at their head as follows: William Marks, President of the Stake, and Charles C. Rich, Counselor; Samuel Bent, James Allred, Lewis D. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, J. G. Sherwood; also Reynolds Cahoon, Asahel Smith and Ezra T. Benson, in the place of three absent members."—*Mill. Star*, vol. 15, page 99.

CHAPTER THIRTY-FIVE

COUNCIL OF HIGH PRIESTS ABROAD

JURISDICTION.—This council was instituted for the adjustment of important difficulties, and for meeting emergencies which might arise outside of the organized Stakes of Zion. It is now unnecessary as there is ample provision for all cases in the regular organizations of the Church.

No common or ordinary case was to be sufficient to call such council. Should either of the parties be dissatisfied with the decision they might appeal to the High Council of the seat of the First Presidency, and have a re-hearing.* The procedure of this tribunal is similar to that of a Stake High Council.—Sec. 102:24-31.

*HIGH COUNCIL AT THE SEAT OF THE FIRST PRESIDENCY.—The student may need a word of explanation regarding this Council. The first High Council organized was presided over by President Joseph Smith and his counselors. It was the High Council of the Kirtland Stake of Zion. Kirtland was also at that time the seat of residence of the First Presidency of the Church. The Prophet and his counselors acted therefore in two capacities as circumstances demanded; either as High Councilors for Kirtland Stake of Zion, or as a council for the whole Church. When matters relating to the Church at large came before the High Council at Kirtland, the decisions were no less of force because the First Presidency permitted them to come before a Stake High Council. The Council of the First Presidency alone had all the authority necessary to decide questions of a general character that came before this High Council located at the seat or place of residence of the First Presidency; but President Smith displayed great wisdom in thus associating with his brethren, teaching, guiding and counseling with these High Priests.

SUPPLEMENTARY WORK AND REVIEW

1. Can you cite a case tried by a Council of High Priests abroad? Under what conditions do you think such a court would be necessary?

CHAPTER THIRTY-SIX TRAVELING HIGH COUNCIL OF THE TWELVE APOSTLES

AUTHORITY AND JURISDICTION.—This Council when abroad may take notice of any question pertaining to the Kingdom of God, judicial or otherwise. Within their sphere of action their decisions, if made in righteousness, are final and admit of no appeal. They can, however, be called to account in two ways: (1) by the First Presidency in case of transgression; (sec. 102:30, 31-32) and (2) by a general assembly of the several quorums forming the spiritual authorities of the Church, in case their decision is made in unrighteousness. (Sec. 107:32.)

The Twelve as a Council “form a quorum, equal in authority and power to the three Presidents previously mentioned;” that is, the quorum of the First Presidency.*

*CASES.—Nine of the Traveling High Council met at Pillow Point, N. Y., June 19, 1835, to transact business pertaining to the Church in that section. “Adjourned until the 20th, then met, and John Elmer was presented as holding very incorrect principles. * * * He persisted in these things and would not receive teaching from the Council; therefore was cut off.”—“History of the Church,” vol. II, pages 225-6.

May 27, 1843. The case of Benjamin Winchester of Philadelphia came before the Council of the Twelve at Nauvoo. During the trial some of the brethren were dissatisfied with President Young’s decision, and contended for another trial. “President Young said he should then prefer to have the case turned over to the High Council. President Joseph Smith said it was not the business of the High Council. They could not try him. It belonged to the Twelve, and to them alone; for it was concerning matters abroad and not in Nauvoo. The High Council was to try cases that belong to this Stake, and the Twelve to regulate the Churches and Elders abroad in all the world; and Elder Winchester’s case comes under the jurisdiction of the Twelve, and them alone.”—“History of Joseph Smith,” *Mill. Star*, vol. 21, page 171.

ITS DECISIONS.—“And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other.”

“(A majority may form a quorum, when circumstances render it impossible to be otherwise.)”

“Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three Presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men.”

“The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long suffering, and in faith and virtue and knowledge, temperance, patience, godliness, brotherly kindness and charity.”

“Because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord.”

“And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the Church, otherwise there can be no appeal from their decision.”
Doc. and Cov., sec. 107:27-32.

SUPPLEMENTARY WORK AND REVIEW

1. Can you cite a case where this Council has excommunicated anyone from the Church? Can the Council of the Twelve discipline one of its own members?

CHAPTER THIRTY-SEVEN

STAKE COUNCILS, QUORUMS AND CONFERENCES

A STAKE OF ZION viewed on the side of its governmental structure—with its councils and quorums, and the powers and functions belonging to and exercised by its officers—presents a very close resemblance to the Church as a whole; in fact, it would not be far out of the way to say that a Stake of Zion is the Church in miniature. It has its Presidency of three High Priests, its twelve High Councilors, its Patriarchs, its quorums of the two orders of Priesthood, and its ward divisions with bishoprics, courts, auxiliary organizations, etc.; and all these conform to the type of the general organization.

THE PRESIDENT ASSISTED BY TWO COUNSELORS, constitutes the highest presiding council. They are chosen by the First Presidency and are sustained by the vote of the members of the Church within their jurisdiction. This Presidency presides over all stake and ward officers, and has a general supervision over all quorums and other organizations belonging to the Stake. The President, assisted by his two Counselors, presides over the High Council; or in his absence his place is taken by the two Counselors, or by one of them.

He countersigns all Bishop's recommendations of members who wish to do ordinance work in temples. He is president of the Stake Board of Education, and his Counselors are members *ex officio*. The Stake Presidency selects the Home Missionaries and directs their labors; they also choose Elders for foreign missions when requisitions are made by the Church authorities. Any subject of a moral, spiritual, or even of a worldly nature, relating to the people's welfare, comes legitimately within their official powers and jurisdiction.*

*ORDER AND PROPRIETY IN PRESIDING.—The following is a copy of a letter written by two of the First Presidency, Presidents John Taylor and George Q. Cannon, to the Presidency of a Stake, on the order and propriety in presiding, names and places being omitted. It is copied by permission and is dated Salt Lake City, June 22, 1886.

"DEAR BROTHER:—In the letter of the 13th inst., you say that a question of right of jurisdiction, or right to preside over ward meetings has been raised by the Bishop of———ward, and you say that the High Council desires the decision of the First Presidency upon the question: "Has the President of a Stake the right to preside in all meetings in the Stake?" In reply we have to say that the President of a Stake has the right to preside in every religious meeting in the Stake. If he did not have this right he would not be President; but whether he will exercise it at all times is another question.

"Bishops of wards also have rights; they preside over their wards, and in all meetings in a ward capacity it is their unquestioned right to preside. Should there be a meeting called in the ward by the President of the Stake, it would be proper, as a matter of courtesy, for the Bishop to yield the presidency of the meeting to the President of the Stake, and it would be optional with the latter whether he should preside or request the Bishop to do so.

"Should the President of the Stake happen to be present at a ward meeting, he would treat the Bishop with proper courtesy and would not assume the presidency of the meeting unless requested to do so by the Bishop or should feel that for any reason that it would be proper for him to do so. Ordinarily he would let the Bishop preside. On the other hand, at such a meeting a courteous Bishop would tender to the President of the Stake the dictation of the proceedings of the meeting and would consult him as to how

THE HIGH COUNCIL.—Each Stake of Zion, where it is fully organized, has its “standing High Council.” This body is composed of twelve High Priests, presided over by the Stake Presidency; the councilors are at first appointed by the First Presidency of the Church, and then voted for by the Priesthood and members of the Stake. Vacancies that occur from time to time in the Council, are commonly filled by appointment of the Stake Presidency, sanctioned by the Council and with the approval of the First Presidency. (Doc. and Cov., sec. 20:67.) Besides its judicial functions, which are quite fully described in Chapter Twenty-one, the Council takes an important part in the administration of the spiritual affairs of the

he wished the meeting conducted. When men feel as they should do there need be no collision respecting duties, and no feeling but that of the utmost respect for each other. No wise President will go into a ward and arbitrarily assume control of ward meetings when the Bishop is present, neither will a wise judicious Bishop treat the President of the Stake with the least disrespect. He will honor him as the President and ask his counsel and seek to obtain from him his wishes, if he has any, respecting the business of the meeting or the manner in which it should be conducted. We have mentioned the President of the Stake in answering these questions, but the same remarks and conclusions apply to either of his Counselors.

“You say that some of the Twelve have instructed Brother———that the President of a Stake should preside over all meetings in his Stake, when an Apostle is not present. Of course, we cannot say how correct this statement is, and if it were not better qualified than it is (which probably it was) it is not correct. A President of a Stake presides over his Stake, even when an Apostle is present, and no wise Apostle will go into a stake and assume the presidency thereof, or of any of the meetings, unless called for some special purpose by him. A stake organization is a complete organization, and is under direct control of the First Presidency of the Church.

“An Apostle holds all the authority which man can hold on the earth in the flesh, but he will not interfere with the affairs of a Stake further than to counsel and instruct, unless he sees some glaring wrong which in his authority of an Apostle he has the right to reprove, or is authorized by the First Presidency to attend to affairs there.”

Stake under the direction of the Stake Presidency.

THE HIGH PRIESTS' QUORUM.—All High Priests belonging to the Stake are eligible to membership; in fact, all, irrespective of the number, are expected to be members whether acting in office or not. The quorum organization is for the purpose of self-culture, discipline, and such other spiritual development as shall prepare them in every way for the authority of their holy calling. It is from this body that presiding officers are largely selected; such as stake presidencies, high counselors, bishops, and officers for other leading positions. A President, two Counselors, and a Secretary, are the officers belonging to the organization. Sometimes for convenience in large stakes, there are local or ward divisions, patterned after the main organization; but these are in no sense independent bodies, for all are under one head.

MEMBERSHIP.—A High Priest, moving into any stake for the purpose of residence, and wishing to join the High Priests' quorum, may be admitted by vote upon the showing of satisfactory credentials, such as a certificate of ordination, a license, a recommendation, or other assurance of his worthiness. (Doc. and Cov., sec. 20:63, 64, 84.) New members are admitted on the recommendation of bodies of Priesthood, or conferences, and by ordination in the stake to the office of High Priest.

ELDERS' QUORUMS.—Ninety-six Elders constitute a quorum. From among this number, when organized, are chosen a President, two as

Counselors, and one as Secretary or Clerk. The number of quorums that may be organized in a stake is limited only by the number of Elders belonging thereto. Wherever there is a district, a ward, or wards, in which there are ninety-six Elders (or even a few more or a few less) a quorum may be organized. This is done by the Stake Presidency, who, as noted above, have a general jurisdiction over all such quorums.

THE STAKE PRIESTHOOD MEETING, regular sessions of which are usually held monthly, is commonly a conference or convention of the acting Priesthood. The President of the Stake presides at all meetings—regular and special—or in his absence, one of his Counselors. It is an important convention; for therein are received reports from the Bishops and the heads of other local organizations; instructions on principle and doctrine are given suggestions and counsel offered; matters of a temporal and spiritual character affecting the people are considered; current Stake business is transacted; the times and surrounding conditions of the Church reviewed; important instructions and correspondence from the First Presidency and other general authorities are presented; and many other things pertaining to the government, progress, and welfare of the Stake are discussed and such action is taken thereon as may be deemed necessary. From this meeting, whatever information may be prudently published goes to the people through the authorized channels.

QUARTERLY CONFERENCES.—The importance and prominence of this feature of stake government can hardly be over-estimated. A most vital principle of Church policy is strikingly manifest in these assemblies, namely, "government by common consent." Here, each member, whether officer or layman, may exercise the divine right of choice; he may vote to sustain, or vote to reject, any general or stake officer exercising the remotest jurisdiction over him. And this right he may exercise four times a year, or more, during life. Surely this is the acme of perfect government under the law of God. A great variety of other business may lawfully and legally be transacted by these meetings, for they are assemblies of all the councils and quorums, indeed of all persons holding a membership in the Church and living within the stake lines. Officers who administer in stake affairs make reports here of their respective charges for the information and benefit of all. Also, elders of the Church, filled with the Holy Ghost, deliver the word of the Lord, teach, expound, counsel, direct, and advise the people. The Stake President presides, or should one or more of the First Presidency be in attendance, one of them in his order, would preside both by right and by courtesy. Arrangements as to time and place for holding stake conferences are made by the First Presidency.

OTHER STAKE CONFERENCES, both special and regular, are held by the various societies and organizations belonging to the Stake; at which

business affecting their work may be transacted, instructions given, and officers sustained by vote.

LOCAL DIVISIONS OF THE STAKE

WARDS ARE ECCLESIASTICAL DIVISIONS of the Stake and are the units of its formation. Next to the family government, the ward government ranks foremost as an instrument for securing the religious training of men, women, and children, and for the promotion and regulation of their domestic and temporal affairs. Members of the Church for the most part are under three jurisdictions—the general, the Stake and the Ward. Yet it is evident that the individual comes in contact with ward agencies much more frequently than with all others combined.

HOW ORGANIZED.—The ward organization bears a close likeness to that of the stake. The presidency is the Bishop, assisted by two Counselors; together they are called the Bishopric, and are appointed by the President of the Church, usually upon the nomination of the Stake Presidency and High Council. The ward has a court over which the Bishop as judge presides, having as associates his two Counselors. There is a quorum of forty-eight Priests in each ward, provided a sufficient number hold that office. The Bishop is the President of the Priests' quorum. There may also be one or more Teachers' and Deacons' quorums, each presided over by a president and two Counselors chosen from their respective quo-

rum. All quorums have a clerk or secretary. Each ward, when fully organized, has a Relief Society, one or more Sunday schools, a Young Men's and a Young Ladies' Mutual Improvement association, a Primary association, and a Religion class; also a Board of Education, composed of the Bishopric of the ward. The ward clerk has charge of the official records; the treasurer performs the duties customarily belonging to that office.

THE BISHOP'S AUTHORITY extends over all the officers and members of the Ward; he, with his Counselors, has a supervision over all organizations therein; he directs and controls all ward affairs according to the rules and regulations of the Church, by and with the counsel of those who preside over him. He receives the tithes of the people; directs in the ordinances of baptism and confirmation of new members; conducts funerals; signs recommendations for worthy members to enter temples, and gives certificates of membership and standing to those who remove to other wards, etc. In fact, the duties of his office are so numerous that he is daily brought in close contact with the people, and for this reason he is often affectionately called "the father of the ward."

WARD CONFERENCES are held periodically, at which time all general, stake and ward officers are sustained by vote: reports are submitted by the heads of the various organizations; and important matters of ward concern attended to. These conferences are held under the direction of the Stake Presidency.

SUPPLEMENTARY WORK AND REVIEW

1. Name the organizations usually found in a Stake of Zion. Describe a Stake Priesthood meeting. What business is usually transacted at Stake Quarterly Conferences? What other conferences are usually held in a Stake?

2. How is a ward organized? Name the auxiliary organizations belonging to a ward. Does the Bishop preside over the Elders' Quorum in his Ward? Does he preside over the Seventies' Quorum?

3. How are new members admitted into the High Priests' Quorum? Into the Elders' Quorum? How are members transferred from one Ward to another? What arrangements must a member make in order to enter a Temple to do ordinance work?

PART III

BOARDS OF EDUCATION,
CHURCH SCHOOLS
AND AUXILIARY
ORGANIZATIONS

CHAPTER THIRTY-EIGHT

GENERAL CHURCH BOARD OF
EDUCATION

HISTORY OF ORGANIZATION.—This organization was effected in 1888. The Council of the Twelve Apostles was then presiding over the Church, and the question of a more efficient system of education among the Saints was earnestly considered. In order that the views of the Twelve might be effectively carried out and the educational interest of the people more extensively promoted, this body chose a board of nine, who were confirmed by vote at the annual conference held in Salt Lake City, April 8, 1888.

The first members of the General Church Board of Education were: Wilford Woodruff, president: Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Horace S. Eldredge, Willard

Young, George W. Thatcher, Anthon H. Lund and Amos Howe. The first meeting of the Board was held June 8, 1888, when George Reynolds was appointed secretary. Karl G. Maeser was appointed general superintendent.

Since the organization of the Board there have been four presidents, namely, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant; four superintendents, namely, Karl G. Maeser, Joseph M. Tanner, Horace H. Cummings, and Adam S. Bennion. The name of the chief executive officer is now changed and is called Commissioner of Education, the office being held by Joseph F. Merrill; two secretaries, namely, George Reynolds and Arthur Winter, secretary and treasurer.

OBJECT AND DUTIES.—Its object is to establish and maintain Church schools and seminaries wherein shall be given religious instruction in connection with the subjects usually taught in the schools, colleges, and universities. The Board has a general supervision over all of the activities of the Department of Education and it meets at intervals to consider and act upon questions affecting the Department. Its supervision extends also over the Stake Boards of Education.

VACANCIES.—The original members were chosen by the Council of the Twelve Apostles; vacancies are filled by appointment of the Board itself, and its nominations are confirmed after-

wards by vote of the Saints at the various conferences.

THE COMMISSIONER OF EDUCATION, who is the executive officer of the Board, is appointed by the Board. It is his duty to have a general supervision over all the schools and seminaries of the Church, to keep in close touch with them, and in a general way to supervise their activities. The present Commissioner of Education is Dr. Joseph F. Merrill.

STAKE BOARDS OF EDUCATION, HOW CREATED.—These are created by the action of the Presidents of Stakes and High Councils, and consist of five to seven members. The Presidency of a Stake are ex-officio members of the Board. These boards being a part of the general system are under the superintendency of the General Board, which is the head of the whole system. The General Board, however, does not interfere with the business of the Stake boards, but from time to time it makes suggestions and recommendations to them in the interest of Church school education, for the promotion of unity of action, and for the improvement of methods.

DUTIES OF OFFICE.—The Stake Board, in cooperation with the General Board, looks after the interests of the Department of Education within its jurisdiction. It carries out the suggestions and instructions of the General Board; provides for the erection, equipment, and main-

tenance of seminaries; approves employees of the system recommended by the General Board; and otherwise encourages and fosters the spirit of week-day religious education among the Saints.

WARD BOARDS.—The Bishopric comprise the various ward boards, and they hold that position by virtue of their office as heads of the ward organizations.

CHAPTER THIRTY-NINE

CHURCH SCHOOLS

THEIR ORGANIZATION began in 1875. For many years they comprised three grades of schools: (1) universities and colleges, (2) stake academies, and (3) seminaries. The universities and colleges are governed by a Board of Trustees acting under the general supervision of the General Church Board of Education. The General Board nominates the President of each institution and the President and Board of Trustees in turn select, subject to the approval of the General Board, the other officers, teachers, and employees of the institution. The executive officers of academies and seminaries are Principals.

RECENT CHANGES.—In September, 1912, there was established at the Granite High School a Church seminary, the function of which was to give daily week-day religious class work and training to the students of the high school, these being released section by section from the high school to take class work in the seminary. This seminary was so successful that the experiment has resulted in the rapid growth of seminaries at public high schools in Utah and the surrounding states. In consequence the Church began turning its academies over to the public school system to be main

tained as high schools and seminaries were established at these schools to carry on the class work of instruction in the field of religious education. So at the present time the Church maintains but one school of high school grade, Juarez Academy in Mexico, the transfer of the other sixteen academies to the public school system being completed in 1924. Further, the policy of withdrawing the Church from the field of secular education was extended into the collegiate field and the Brigham Young College was closed in June, 1926.

PRESENT STATUS.—At the present time the list of institutions in which secular education is given is small and consists of the following schools: Ricks College, Weber College, L. D. S. College, Brigham Young University, Snow College, Dixie College, Gila College, and the Juarez Stake Academy. The list of seminaries and their principals is published annually in the Directory of the General Authorities and Officers of the Church.

CHAPTER FORTY

THE AUXILIARY ORGANIZATIONS

NUMBER AND NAMES.—At present there are six auxiliary organizations which have been established for helps in government. They are independent of each other in their respective fields of operation, yet they are of the Church and are intended to promote its general welfare. They are subordinate to the ward, stake and general authorities of the Church, who have an indirect supervision over them. Naming them in their chronological order they are:

(1) The Relief Society, (2) The Sunday School, (3) The Young Men's Mutual Improvement Association, (4) The Young Ladies' Mutual Improvement Association, and (5) The Primary association.

THE GOVERNMENTAL FRAMEWORK of each organization is threefold:

(1) There is a central government consisting of a board, superintendency, or presidency, whose jurisdiction is co-extensive with the Church in all the world.

(2) A stake board, superintendency, or presidency, whose jurisdiction is confined to the limits of a stake; and

(3) A ward board, superintendency, or pres-

idency, limited in jurisdiction to each individual organization in a bishop's ward, or a branch of the Church.

Originally each and all of these societies were organized and established by the authority and appointment of the First Presidency of the Church. During the period from their first organization to the present, changes have taken place by creating new offices to meet growing demands; but as none are based on a formal or written code, their working constitutions are quite flexible. When officers are elected they may retain their positions as long as they fill their respective offices with dignity and with profit to the societies. Generally speaking, vacancies in office are filled by the nomination of the governing boards, by and with the approval of the presiding ecclesiastical authorities. The procedure, however, varies in different organizations.

HOW OFFICERS ARE CHOSEN.—The right to nominate or appoint persons to office clearly belongs to the presiding officers in whose jurisdiction the organization is to operate.* If it is a ward

*ON CHURCH GOVERNMENT.—"Now, in relation to the government of our Church, a word or two in order that we may understand it. In the first place I lay down the principle, which I think is an invariable one—one that we must be governed by—that is, that the priesthood after the order of the Son of God is the ruling, presiding, authority in the Church. It is divided into its various parts—the Melchizedek and the Aaronic—and all the quorums or councils are organized in the Church, each with special duties and special callings, not clashing with each other, but all harmonious and united. In other words, there is no organization in the Church of Jesus Christ separate and apart, above or outside of, the holy priesthood or its authority. We have our Relief Societies, Mutual Improvement Associations, Primary Associations and Sunday Schools, and we may organize, if we choose, associations for self-protection and self-help among ourselves not subject to our

organization, the Bishopric nominates; if for a stake organization, the Stake Presidency nominates; if for the general officers for the whole Church, the First Presidency names them. However, each of these presiding councils usually considers the wishes of the various societies and sanctions and approves names suggested to them by the officers of the respective organizations. Of course, before persons are finally chosen for offices they must receive the vote of members of the Church, and also of their respective societies. *The exception* to this is in the case of electing officers for a board of directors for an incorporation. In this State the law of corporations is followed.

enemies, but for our good and the good of our people, but these organizations are not quorums or councils of the priesthood, but are auxiliary to, and under it; organized by virtue of the holy priesthood. They are not outside of, nor above it, nor beyond its reach. They acknowledge the principle of the priesthood. Wherever they are they always exist with the view of accomplishing some good; some soul's salvation, temporal or spiritual. When we have a Relief Society, it is thus organized. It has its president and other officers, for the complete and perfect accomplishment of the purpose of its organization. When it meets, it proceeds in an independent organization always mindful of the fact that it is such, by virtue of the authority of the holy priesthood which God has instituted. If the president of the stake comes into a meeting of the Relief Society, the sisters, through their president, would at once pay deference to him; would consult and advise with him, and receive directions from the presiding head. That head is the bishop in the ward; the president in the stake; the presidency of the Church, in all the Church. The Young Ladies' and Young Men's associations, the Primary associations, and the Sunday Schools are all under the same head, and the same rules apply to each."—President Joseph F. Smith, in *Improvement Era*, vol. 6, page 705.

CHAPTER FORTY-ONE

RELIEF SOCIETIES

HISTORY.—The Relief Society of the Church of Jesus Christ of Latter-day Saints was organized March 17, 1842, by the Prophet Joseph Smith, at Nauvoo, Illinois. Eighteen women were present; these constituted the charter members of the Society, and from their number the officers were selected. The instructions given by the great organizer were that the Society was to care for the poor, minister to the sick, comfort the sorrowing, teach righteousness and build up and strengthen the morals of the community. These have always been the fundamentals of the work, developed to-day into a society for benevolence, education and progress among women, unexcelled.

The membership in the Relief Society, from the time of its organization, increased very rapidly. After the martyrdom of the Prophet, and the expulsion of the people from their homes, the Relief Society ceased to function in an organized capacity until the saints were established in their new homes in the Salt Lake Valley. Following the organization of wards under the direction of President Brigham Young, the Relief Society was again organized, and the good work resumed. These ward Relief Societies were later linked together in stake

groups, and the organization was further solidified in a central organization by President John Taylor, June 19, 1880.

ORGANIZATION.—There has been, from the beginning, a steady and continuous growth and development in the Relief Society, and from the original 18 members in 1842, to the present year, 1929, the membership has increased to 62,550, distributed among 1,558 wards and branches. The organization of the Relief Society is both National and International in its scope. Its official name is National Women's Relief Society of the Church of Jesus Christ of Latter-day Saints. It consists of a General Board of twenty-two members, which has general supervision of the work of the entire organization; stake boards in each locality, having supervision of the wards in the stakes; ward organizations, where the actual work of the Society is conducted. The General Board is presided over by the general president of the whole organization, two counselors, and a general secretary-treasurer. So then the Society is divided into three departments: (1) General, (2) Stake, (3) Ward.

STAKE BOARD.—This is in likeness of the frame of the general organization, and consists of a president, two counselors, and a secretary-treasurer, and a board of approximately twelve, including the executive officers. Upward of a hundred Societies are now organized in the United States and in foreign countries.

WARD AND BRANCH SOCIETIES.—The completely organized ward or branch Relief Society has a president, two counselors and a secretary-treasurer, who are known as the executive officers; a chorister, organist and magazine agent, who are known as special officers; and the number of class leaders and visiting teachers that may be required in the particular Society. This is the organization in which the people largely come in contact, the instrumentality which gives expression to its humanitarian activities.

MEMBERSHIP.—The officers of the Relief Society organization should be members of the Church, but any woman of good character who desires to join, whether she be a member of the Church or not, will be welcome. The applicant for membership should be recommended by a member, and be received by the majority of the members present.

COURSE OF STUDY.—A uniform course of study is followed, which is published in the *Relief Society Magazine*. The course consists of Teachers' Topic; Testimony and Theology study; Work and Business; Literature study, and Social Service study. The program is built so as to be of the greatest service to the greatest number of women.

FUNDS.—The Relief Society has four distinct funds, these are: Charity Fund, General Fund, Membership Fund, and Wheat Fund. The Charity Fund is a voluntary contribution used solely

for the purpose of relief. The General Fund, obtained through the industry of the members, is used under the direction of the president of the organization as she deems necessary. The Annual Membership Dues consist of the annual dues of 50c from each member, which is used for administrative purposes. The Wheat Fund, which is owned by the wards of the stakes, is held in trust in the office of the Presiding Bishopric, and the interest from this fund is sent to the wards and is used for health and child welfare work.

SOCIAL SERVICE.—The Relief Society from its organization has been a philanthropic society, as it is expressed in the words, “to manifest benevolence.” In keeping pace with the development of the Church along all lines, the organization has now standardized its welfare work under the head of “Social Service,” which comprises all the things that have been done, and are being done, by social workers elsewhere in the interest of humanity. Health, employment, education and recreation, spiritual welfare are all part of the plan of a proper study of social work.

THE RELIEF SOCIETY MAGAZINE, published monthly, is its official organ. This periodical, ably edited, is replete with choice matter, having a close bearing to women’s work over a broad field, and besides publishing guide lessons on theology, social service and other topics to be practically executed by members of the various ward and branch organizations.

CHAPTER FORTY-TWO

SUNDAY SCHOOLS

THE DESERET SUNDAY SCHOOL UNION was organized in June, 1872. Though a partial organization was effected in 1867. This action was taken at a convention of Sunday School superintendents and prominent Church authorities. The movement grew out of a pressing need for better system and methods. Prior to this time, each school was practically independent of any organization save that of the ward or branch where it was established. The purpose of the Union, therefore, was to make each Sunday School part of a three-fold system of government, conforming to the pattern of the Church. The convention elected George Q. Cannon, (then one of the Twelve Apostles) General Superintendent; Edward L. Sloan, Secretary; George Goddard, and Robert L. Campbell, Corresponding Secretaries. From the simple beginning at organization, the institution has greatly expanded: new offices have been created with their respective duties assigned just as fast as the natural growth of the Sunday Schools demanded. It may be in place here to remark that the first Sunday school in Utah was organized December 9, 1849, by Richard Ballantyne of the Fourteenth Ward, Great Salt Lake City.

OUTLINE OF ORGANIZATION.—The Sunday Schools of today—except those in the missionary fields, are under the jurisdiction and control of three separate boards: (1) the General; (2) the Stake; and (3) the Local or Ward superintendency. The name or title of the general organization is: The Deseret Sunday School Union. The Board is made up of thirty-seven members at present, and its officers are: General Superintendent, two Assistants, Secretary and Treasurer.

“The First Presidency appoints a general superintendent. He names two assistants and these being approved by the First Presidency are appointed by that authority. The general superintendency name members of the Church to serve with them as a general board. The names of the prospective members are submitted to the First Presidency for approval and call. Before approval, each candidate is made the subject of investigation, and the approval of his bishop and the president of his stake is secured. The general board, being called by the First Presidency, is, therefore, responsible to that authority for the Sunday Schools of the Church.

“The organization of the general superintendency conforms, it will be noted, to the type that prevails in the quorums of the Priesthood and the auxiliaries of the Church; that is, there is a presiding officer, the general superintendent, and two assistants or counselors, the first and second assistant general superintendents.” (See Sunday School Hand Book, page 9.)

The Board publishes the *Juvenile Instructor* as the official organ of the Union, which is conducted by an editor, and an assistant editor, and a business manager.

DUTIES OF THE UNION BOARD.—Generally speaking, the function performed by this body is

the supervision of the Sunday School interests in all the world. The principal details are the planning of courses of study for class-work; the formulation of rules and methods by which plans and studies are worked out; the introduction and application of the principles of government and discipline in the schools; publishing of books, maps, charts, etc.; the compiling of statistics; the advising and counseling of stake and other school officers; the holding of conferences, general and district conventions; and attending to financial matters and other miscellaneous concerns of the institution. A Sunday School and Teacher Hand Book is published from time to time, which furnishes important information covering the whole field of Sunday School affairs. Among its numerous topics will be found, history of the organization, chart showing relationship of Sunday School to presiding authorities, together with plans and detailed programs for each lesson.

THE STAKE BOARD.—This is but the frame of the general organization as applied to the smaller area of the stake. Its officers are: A Stake superintendent, two assistants, one or two secretaries, a treasurer, a librarian, a chorister, an organist, and usually a number of others belonging to the Board who act as assistants, or aids, when the work may require it. The duty of the stake board is to see that the instruction and plans of the Union Board are carried out; to hold frequent officers' meetings, conferences, and conventions; to

visit from time to time the various Sunday Schools, observe their condition, note their progress, and encourage the children and teachers both by their presence and by remarks; to compile statistics, look after records, and make stated reports to the Union Board, and the like.

THE WARD SUPERINTENDENCY. — Here again the local organization is a copy of the two above described and is in harmony with the general plan. It is adapted to a similar division and is mainly centered on one object—the ward or branch Sunday School. The board consists of a superintendent, and two assistants, (called the superintendency), a secretary, a treasurer, a librarian, a chorister, and a corps of teachers of both sexes. The superintendency, teachers, and other officers seek to develop by their management and individual efforts that good which ought to flow from organization, system, office and function, embodied in this important institution—the Sunday School.

APPOINTMENT OF OFFICERS.—The first General Superintendent, George Q. Cannon, was, as stated above, elected by a convention of superintendents with the approval of the First Presidency, and afterwards by the vote of the people. His successor was President Lorenzo Snow. Joseph F. Smith followed President Snow, being nominated and sustained at a meeting of the First Presidency and the Union Board, held November 7, 1901, and afterwards approved by the people in the usual

way. The General Superintendent chooses his two assistants with the approval of the Board. When vacancies occur in the Union Board, the General Superintendent takes the initiative; though other members may in an informal way suggest names.

STAKE SUPERINTENDENTS are chosen by the Stake Presidency with the approval of the General Superintendency. Each superintendent selects his two assistants, likewise subject to approval. Vacancies in a stake board are filled by the appointment of the Stake Presidency, and upon consultation with the stake superintendent. In all these cases, the Stake Presidency may submit the names of persons selected for office to the High Council for approval.

WARD SUPERINTENDENTS are appointed by the Bishops upon consultation with the Stake Superintendents. They choose their assistants with the approval of the Bishopric. Usually other officers and teachers are nominated by the superintendency of the school in consultation with the Bishopric. All officers and teachers of a Sunday School must be sustained by a vote of the members of the branch or ward.

"The Bishop presides in the Church Sunday School. Presiding embraces the appointment of those who officiate in the Sunday School, and the regulation and general direction of its affairs." (See Sunday School Hand Book.)

WORK OF SUNDAY SCHOOL.—The field of

operation of the Sunday School is principally with the young, and also with adult members of the Church in relation to parenthood. Those of all ages are invited. The aim is to teach them the principles of the Gospel, and to inculcate good morals and manners. As a means to this end the courses of study are largely based upon the Scriptures, and upon history and biography. A further aim is to encourage action in the youth to obtain a testimony that God lives, to lay a solid foundation on the rock of faith on which may be reared the grandest of all structures—the Gospel.

CHAPTER FORTY-THREE

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS

THE FIRST ASSOCIATION was organized in the 13th Ward, Salt Lake City, June 10, 1875. In the main, the purpose of the organizations is along the lines laid down by President Brigham Young, namely, "for mutual improvement of the youth of Zion; the establishment in the youth of individual testimony of the great Latter-day work; to develop the gifts within them; and the cultivation of knowledge and an application of the eternal principles of the great science of life."

GOVERNMENTAL CONSTRUCTION.—The institution as a whole may be divided into three classes: (1) The central or general organization; (2) the stake organization; and (3) the local or ward organization. The general officers are: general superintendent, two assistants, an executive director, field secretary, music director, and forty-one board members. The stake organization has a correspondency to the general organization. The officers are: superintendent, two assistants, secretary, treasurer, music director, and executive committee composed of board members. The ward organizations are composed each of a president, two counselors, secretary, treasurer, librarian, choir leader, and an executive committee.

THE FIRST ORGANIZATIONS were local or ward societies, independent of either stake or general boards. It was a little more than a year after the organization of associations in many of the Stakes that a central organization was effected. The first movement in this direction was the appointment, by the authorities of the Church, and the sanction by a conference held in Salt Lake City, December 8, 1876, of a committee composed of the following named persons: Junius F. Wells, president, Milton H. Hardy, and Rodney C. Badger, counselors; John Nicholson, R. W. Young, and George F. Gibbs, secretaries; and Mahonri Pratt, treasurer. Briefly outlined their duties as defined were, (1) "To form a board of reference for the combined associations throughout the Church; (2) to act at the head of the entire organization; (3) to conduct missionary labor among the young people; (4) to receive reports; and (5) to issue general instructions for the government of the associations."

In 1878, stake boards were created consisting of a superintendent, two counselors, a secretary, and a treasurer. At a conference held in Salt Lake City, April 6, 1880, upon the nomination of President John Taylor, Apostle Wilford Woodruff was chosen General Superintendent of the Young Men's Mutual Improvement Association throughout the world, with Apostles Joseph F. Smith and Moses Thatcher as Counselors; with four additional assistants, a secretary and treasurer. Pres-

ident Wilford Woodruff held the office as General Superintendent until his death in 1891, when he was succeeded by President Joseph F. Smith who was appointed by the Twelve and sustained by vote at the general conference of the Church.

VACANCIES are filled in the general organization by appointment of the General Superintendent, or by the Board with the approval of the General Superintendent. Vacancies are filled in the stake organization by the Stake Presidency on consultation with the General Board; vacancies in ward organizations by the Bishopric, on consultation with the stake superintendency.*

DUTIES OF OFFICERS.—The main function of the General Board is the supervision of all the Improvement Associations throughout the world; to encourage and foster worship, service, study, and recreation; to recommend, publish, and furnish literature for various associations; to formulate and arrange programs and outlines; to provide for the holding of conferences, conventions and other meetings; to establish and conduct missionary work among the young; to organize, in connection with local authorities, boards, committees, etc., in new stakes and in outlying territory; and to undertake and carry on many other things that tend

*OFFICERS TO BE SET APART.—At a meeting of the General Board of Y. M. M. I. A. held on November 9, 1898, the following recommendation was passed:—"This Board recommends that all officers of the Mutual Improvement Associations be blessed and set apart by presidents of stakes and bishops of wards."—*Improvement Era*, vol. 2, page 154.

to promote good citizenship and the general welfare.

Stake officers supervise the work of the local organizations. The ward presidents conduct the class work of their respective associations, look after the recreations and amusement in the wards, and labor with, and are helpful to, the young men in their several jurisdictions.

A HAND BOOK of over 400 pages has been prepared, in which assignments, history and objectives, new Priesthood-M. I. A. plan, with diagrams for stake and ward activities, and other general information are set forth in complete, systematic detail.

CHAPTER FORTY-FOUR

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

RETRENCHMENT ASSOCIATIONS were the first attempt at organization of societies for the young women of Zion. These date back to June, 1869. The object at that time was to promote a sentiment of retrenchment and economy; to furnish a better means of education for girls in the principles of the Gospel and domestic arts. A few years later (1880) these organizations were merged into the Young Ladies' Mutual Improvement Associations, with a broader plan of work and a more extended field for operations.

In 1888 all the associations, as represented by the head organization, entered the Federation of the National Council of Women, and has been affiliated continually since that time.

THE PLAN OF WORK as now outlined by the associations, "is to impress its members with a testimony of the Gospel; to aid them in obtaining all true knowledge; to teach them to preside over public assemblies; express themselves in public; to enable to study and practice civil, vocational, social, scientific and educational affairs; and also to train them in all that pertains to religious, moral, social, physical and intellectual advancement."

GENERAL BOARD.—But as the institution stands today, it is organized with a General Board composed of thirty-seven members. The title of the officers as they rank are: a president, two counselors, general secretary, two music directors, and field worker.

The *Young Woman's Journal*, official organ of the associations, which has been published continuously since 1889, will be combined with the *Improvement Era* and become the joint magazine for both associations.

STAKE ORGANIZATIONS.—There is a board of control in each Stake called the Stake Board, which corresponds in structure though not in number with the General Board; being composed of a president, two counselors, a secretary-treasurer, and a number of board members.

LOCAL OR WARD ORGANIZATIONS are complements of the Stake organizations, being composed of executive officers, music directors, standing committee members, and class leaders.

CHOOSING OFFICERS AND FILLING VACANCIES.—The First Presidency of the Church appoints the President of the General Board, and she chooses her counselors with their advice. If a president dies or resigns, all officers except the secretary and treasurer are released from duty, although it is the rule for old officers to carry forward the work without interruption, until a reorganization takes place. Vacancies occurring in the General

Board are filled by the vote of the Board, after consulting with the First Presidency. The President of a stake board is appointed by the stake presidency, either independently or in connection with the General Board. Vacancies in a stake board are filled by appointment of the stake presidency, usually upon the nomination of the stake board. Ward officers are chosen by the Bishopric in connection with the stake superintendency. In these matters the wishes and suggestions of the respective governing boards are duly considered by the presiding priesthood. The appointment of all officers is confirmed by the vote of members at the various conferences of the Church, and conferences of the organizations.

SOME FUNCTIONS OF OFFICE.—In the main, the duties of the General Board are: (1) to preside over the Young Ladies' associations in all the world; (2) to plan and arrange both in general and in detail, the work of the individual associations; (3) to supervise the work as outlined; (4) to hold general and stake conferences periodically, also conventions and officers' meetings; (5) to instruct stake and ward officers in the government of their respective charges; (6) to visit from time to time the associations, extending encouragement and help to all interested in mutual improvement; and (7) to collect statistics, plan for conferences, consider means of raising funds and their disbursements, etc. The principal duties of the Stake Presidency are (1) to preside over all ward asso-

ciations in the Stake; (2) to carry out the instructions of the General Board; (3) to arrange for and hold one or more conferences annually; (4) to visit the local associations; and (5) to counsel and advise officers in relation to their work. The Ward President and her Counselors preside at the meetings of the associations and attend to the many details of the regular program work; devise means to keep up the membership plan and execute recreational programs; and look after the moral, spiritual and intellectual welfare of members. The duties of the other officers, both general and local, are sufficiently indicated by their titles.

HAND BOOK.—This organization publishes a Special Y. L. M. I. A. Hand Book which serves as a text book and guide for its leisure time programs.

CHAPTER FORTY-FIVE

PRIMARY ASSOCIATIONS

THE FIRST ORGANIZATION was local and was effected August 11, 1878, at Farmington, Utah. The necessary offices were created and appointments made as follows: Mrs. Aurelia S. Rogers, President; Mrs. Louisa Haight and Mrs. Helen M. Miller, Counselors; Mrs. Rhoda H. Richards, Secretary, and Mrs. Clara A. Leonard, treasurer. Two years later, a General Board for the whole Church was appointed by the First Presidency, and immediately following several stake organizations were effected which in their governmental construction were exact copies of the general organization. As the work of the Primary Associations increased, other offices were created, notably the office of aids to the several presidencies.

THE PURPOSE of the organization is three-fold, namely: (1) to promote spiritual development in the children; (2) to educate them in the ways of the Lord; and (3) to encourage industrial occupations as an offset to idleness, street roaming and careless habits. The work of the associations is adapted to children of both sexes. Lately the primary associations have been given the care of all children of the Church, to supervise for them all the programs for week-day instruction. The age

limits are for boys and girls 4 to 12 inclusive. The girls now known as the Seagull Girls, ages 12 and 13, are to remain in the primary association for leisure time activities.

Once each week on a week-day religious instruction is provided that will assist in establishing a knowledge and a testimony of the principles of the Gospel.

Also a children's hospital is maintained that will provide for the care of children suffering from curable illnesses whose families are unable to supply necessary assistance. The maintenance of the hospital by the children of the Church develops ideals of service.

The General Board publishes a monthly magazine—*The Children's Friend*—and issues from time to time other literature helpful to the associations. The officers from first to last are the mothers and daughters of our Latter-day Saint communities.

THE FUNCTIONS OF OFFICE are similar to those of other auxiliary organizations of the Church. The General Board directs and supervises, through the two organizations below it, the primary work of the whole Church. The Stake Boards receive suggestions and counsel from their superior officers, and preside over the local presidencies, and attend to whatever business is of general interest in Primary work within their respective jurisdictions. The ward or local officers have charge of the details of class work; they plan

and execute socials and other recreative pastimes, and are continually in close touch with the needs of the children morally, spiritually and recreatively. The sessions are held on week-days, usually on afternoons.

APPOINTMENT TO OFFICE.—Upon the death or resignation of the President of the General Board, the Counselors are released. In such case, the First Presidency would take the initiative in the reorganization of the General Board. Vacancies occurring in the General Board, other than that of President, are filled by the Board itself, with the approval of the First Presidency. The chief Primary officers of the stake are appointed by the Stake Presidency with the help and understanding of the General Board. As to vacancies in stake boards, the same rule prevails that is followed by the General Board.

The Bishopric of a ward chooses the ward President, which action is taken in connection with the stake officers. The presidents of the three boards just named, practically choose their own counselors. Other officers are selected by the respective boards themselves and approved by the presiding Priesthood.

THE GENERAL BOARD, as it existed June 7, 1904, was as follows: Louie B. Felt, President; Lillie T. Freeze and Josephine R. West, Counselors; May Anderson, Secretary and Treasurer; Olive D. Christensen, Assistant Secretary; Vera I. Felt, Recording Secretary; and thirteen Aids.

There were on that date 659 associations; 6,667 officers; and a total enrollment of 46,008 children. In 1928 there were 1,243 associations; 13,419 officers; total officers and children, 108,596.

THE CHILDREN'S FRIEND:—The organ of the Primary Associations of the Church which supplies the programs for the carrying forward of the above. Each officer is expected to be supplied with and use *The Children's Friend*.

